

DIVINE WORD Messenger



Negro Nuns in the U.S.

SAINT MARTIN de PORRES CANONIZED

A DAY IN THE COTTON FIELDS

MORE NEGRO BISHOPS

25¢

JUNE, 1962



THESE ARE

THE

YOUNG MEN

WHOM

YOU HELP

Divine Word Missionaries at Bay Saint Louis, Mississippi recently enlarged their major seminary building. They ask you to send what you can to help meet the building expense. The young men here pictured are among those who benefit from your contributions. They are seminarians preparing for careers in the home and foreign missions—a cause dear to your heart.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation \$_____ towards the payments on your newly expanded seminary.

My Name _____

Address _____

City _____ State _____

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)

MASS INTENTIONS

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(Vary according to your Diocese regulations)

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HIGH MASS—five dollars.

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

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The cover: Sister Marietta of
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... The Message

from Divine Word Missionaries



Congratulations to the Commission for Negro Missions

The Commission for Catholic Missions Among the Colored People and the Indians has been operating in the United States under care of the Bishops for 75 years. Its annual report is carefully studied by all parties interested in its work. This year the secretary of the Commission, Rev. J. B. Tenny, S.S., D.D., issued a report on the Catholic Church's favorable gains made among the American Negroes in 1961. It was the 75th anniversary of the annual report. The editor compared these 1961 statistics with those of 1886, the year of the Commission's inception. An interesting and very encouraging contrast is apparent in the comparison.

In the year 1886, he writes, it is estimated there were 125,000 Catholic Negroes in the United States. This group, ideally, would number 325,000 today had it increased at the same rate (160%) as the total Negro population. Instead, today the number of Catholic Negroes is *four times* what it was in 1886 (400% increase!) for a total of about 665,000.

In 1886 the 125,000 Catholic Negroes formed 1.7% of 7,000,000 American Negroes. In 1961 the 665,000 formed 3.5% of 19,000,000 Negroes.

In 1886 there were only 21 priests ministering full time to Catholic Negroes. Only 28 chapels and small churches served these people, while 80 schools enrolled their children. In 1961 there were about 770 priests ministering full time to Catholic Negroes. This number, of course, does not include the hundreds of priests who minister to thousands of Negroes in racially integrated churches and chapels, since these latter generally are not within the scope of the Commission's study. Catholic Negroes in 1961 for the most part were attached to 507 missions and

parishes with all-Negro or nearly all-Negro congregations. Many other parishes numbered Negroes among their congregations, of course, but, again, these are not within the scope of the Commission's report. Attached to the missions and parishes with all-Negro congregations were 349 Catholic schools in 1961 as compared with but 80 when the Commission began its work. Three out of every four such missions or parishes have a school. Only some of the very small lack a school. These schools enroll almost 100,000 pupils as compared with an 1886 enrollment of 20,000. More than 2,000 religious teachers and 600 lay teachers staff the schools.

Outside of the South, missions and small parishes serving Negroes increased from the thirteen of 1886 to 170 in 1961. Some of these latter foundations are large parishes. In the same area, for the same periods, the schools increased from 30 to 125. "In this way chiefly provision has been made for the pastoral care of the multitude of Catholic Negroes who have migrated from the Southern missions and parishes and for missionary work among the 9,000,000 non-Catholic Negroes now living in the East, Middle West, and Far West. More than 350 priests are now engaged in this ministry, as contrasted with only a dozen 75 years ago. The majority of the 415,000 Catholic Negroes (outside the South) are under their care; the others share in the services of other parishes and other schools."

At the Commission's 75th anniversary the Divine Word Missionaries congratulate its present officials while they remember in prayer its former officers. May the Commission's work for the conversion of the American Negro be ever blessed. ■



On May 6, 1962 Saint Martin de Porres, a Dominican brother, was officially added to the illustrious list of saints by the Catholic Church. His canonization came 323 years after his death. The Negro saint, whose world popularity and well-attested popularity in the United States is due to the persevering efforts of his fellow Dominicans, was recognized for his sanctity even before he died in 1639. At his death, church and civic dignitaries carried his casket. Just 19 years after he was buried the people of Lima, Peru — his home — began the long process leading to his canonization. It was long indeed. Not until September 10, 1837 was he beatified by Pope Gregory XVI, almost two centuries later. Now, after more than another century, the devotion of the Catholic faithful and the perseverance of the Dominicans have carried the Negro saint to the honors of the altar. It has been severally speculated that his canonization at this late date was providentially arranged. Father Carlos A. Lewis, S.V.D., on the staff of the Divine Word Seminary at Rome, is the author of a recent booklet devoted to Saint Martin. He said that the canonization of a Negro would "trumpet to the world," the Catholic Church's teaching that all Catholics regardless of race or color "enjoy

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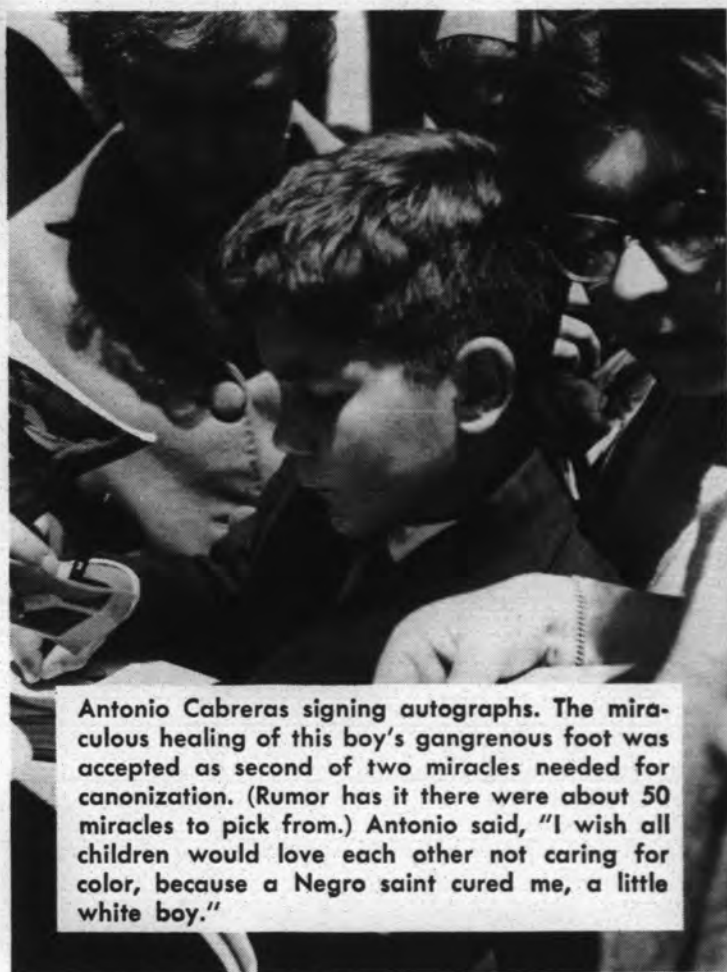
A painting showing the new saint hangs high on the facade of St. Peter's.



Pope John reads the decree of canonization.



Banner carried in procession on canonization day. Notice the Negro Dominican among the banner bearers.



Antonio Cabrerias signing autographs. The miraculous healing of this boy's gangrenous foot was accepted as second of two miracles needed for canonization. (Rumor has it there were about 50 miracles to pick from.) Antonio said, "I wish all children would love each other not caring for color, because a Negro saint cured me, a little white boy."

(Continued on Page 186)



A DAY IN THE FIELDS

by
Mary Nero

It is 5 A.M. The rising sun fills the east with an orange glow. Growling motors tell you that the trucks and buses are going around town on nearly every street searching for their human cargo. The morning stillness is broken frequently by the snarling horns which seem to shout: "Hurry! Come out. It's time to go to the fields!"

Weary, yawning people soon fill the buses and trucks. Their thoughts now are on the four dollars they will have at the end of the day—a day that will consist of chopping weeds from 6 A.M. until 5 P.M. in a field of young cotton. Work will begin at the end of the ride. Usually the ride takes about an hour . . . like the trip to Indianola, about 30 miles away.

On the early morning ride there is hardly any talking. Maybe some of the older people will talk. They do not mind too much getting up early, and before work they always feel strong. The young people do not talk at all. If they dared risk the wrath of their parents, they would still be in bed and not on this bouncing truck at all.

When they reach their destination there is no rush at all to leave the "comfort" of the truck. "Everybody get down and get your hoe!" breaks the quiet and causes a slight stir. The people get down and each tries several hoes before selecting the one that feels best for smoothness, weight and sharpness of blade.

Before going into the field you find a place to hide your lunch where nobody will bother it or where some stray dog will not reach it. Sometimes dogs will find the lunches, then it is really heartbreaking when it is time to eat and there are no lunches.

After having been told what end of the field to start on and what row to take, each person takes a row, being careful that no rows are skipped, and the chopping begins. Looking ahead at long almost endless rows, they begin talking. All the older women seem to move together and in unison, talking

(Continued on Page 190)

THE PSYCHOLOGY OF PREJUDICE

PART II

(Concluding)

by

REV.

HERMAN

PORTER, S.C.J.

As the child grows older he gradually adopts the ways and customs regarding race relations which his parents follow. His value judgments conform to those of his elders. He realizes that he belongs to the so-called "in-group," and that certain other persons, say Negroes, belong to an "out-group," and as such, are not to be accorded the rights and privileges of his "superior" group. Sometimes even before the early teens are reached the step is made from mere name-calling to acts of prejudice and discrimination. And we know what shape such acts often take.

Just what do we mean by discrimination or acting out our prejudices against an "out-group"? When we deny to individuals or groups of individuals equality of treatment which is their due, solely on the basis of race or nationality, then we are being guilty of race prejudice and racial discrimination. This occurs when we take steps to exclude members of a minority group from our neighborhoods, schools, occupations, clubs, etc. Restrictive covenants, boycotts, neighborhood pressure, legal segregation in certain areas of our country, "gentlemen's agreements"—these and many more such pernicious practices are the poisonous fruits produced by racial prejudice.

What are some of the deeper, psychic motives of prejudice? There are many theories, far more than can be explored in a short treatment of this kind; so we shall confine ourselves to considering two or three of the less controversial ones.

While it is true that most persons afflicted with ethnic prejudices learn them from early childhood, with growth and maturity of the individual, prejudices are deepened. The desire to be accepted and approved by others is one of man's basic needs or "drives," to use the language of psychology. Some years ago the Army made a

series of tests which prove that even the most stubborn individualists can be led to do the most illogical and even nonsensical things, provided group pressure is used in just the right degree. The desire to conform is one of the principal mainstays of race hatred. The prejudiced individual knows that ostracism can be a most painful experience, for he recalls from childhood what it was to be the object of scorn by his playmates, to have others say: "Go away! We won't play with you!"

Status seeking is another strong motive for prejudice. Here too we are face to face with another of man's elemental urges. All men desire to be esteemed and to be considered important by others. Quite unconsciously and sometimes just as *consciously* we surround ourselves with various symbols of status, things which bolster our own estimate of ourselves and we *hope* will give us power and prestige in the community. Some of the things men are known to do to bolster their sense of security and importance must strike the psychologists as just a little less than queer. Almost anything can become a status symbol for certain individuals, depending entirely on the personal taste or individual makeup. Is it not true that some women like to boast about the number of surgical operations they have had? Of course, it is doubtful if they ever reflect that such boasting is done because they desire to be envied by their listeners. Others might derive the same satisfaction from buying a new hat even when they have no need for it. Another person may even change his religion because he feels that affiliation with a certain religious group will place him among the elite. The more fortunate sometime move to the suburbs and build split-level houses. When this desire for status has run its course, the individual develops a sense of insecurity which he thinks can be remedied by looking down on others who are lower on the ladder of

PSYCHOLOGY

social acceptance than himself. He then looks for an "out-group" to belittle and vent his spleen upon. The Negro is a convenient and ready-made target for the victim of status-seeking. Such a disturbed person tells himself that at least he is better than the Negro because he is, after all, a member of the "superior" race.

Is there a quick sure-cure for prejudice? Unfortunately for both the victim and the one who victimizes, prejudice must be unlearned by the afflicted party just as he learned it over a period of years. The man who sincerely wants to be rid of his prejudice must exercise will power just as he would if he were trying to conquer alcoholism or some other neurotic condition. At no time in this discussion have I alluded to the moral aspect of race prejudice. The reason for leaving out the morality of prejudice has not been done because of the unimportance of this side of the problem. Much has been written and spoken about the sin of racial bias. The Popes have for centuries condemned it as heretical and contrary to the fundamental dogmas of Christianity. Hardly anyone can excuse himself on the score of not knowing that racial prejudice is immoral. I believe, however, that if more persons understood the psychological nature of prejudice and the detrimental effect that it has on one who harbors prejudice, greater progress would be made in eradicating the disease. The following might serve as a norm for one who wishes to follow a personal program for liberating himself or helping others to es-

of PREJUDICE

establish a healthy attitude towards and relationship with persons of a different race than their own.

The first step ought to be one of self analysis, taking a good look at one's self, and scrutinize one's motives, reactions or emotional responses when dealing with or speaking of persons of a different race. The prejudiced person would do well to examine his value judgments and see if they stand up under rational analysis. This process will take time and persistency. Feelings are hard to change. The writer has known several persons well-known for their genuine interest in promoting good race relations to admit that they still experience inner conflict on the question. This is a normal reaction for most "converts" in this field. It is much easier for one to convince his "head" than it is to convince his "heart." Nevertheless, he must continue to re-think himself back to right reasoning.

Having convinced himself that it is in his best interest to "take the cure," the patient will map out a program of education or re-education for himself. This educational program should take on a two-fold aspect, one of study and another of contact. There is more than ample literature on the subject of race relations to be found in any good library, certainly in any library that prides itself on maintaining an unbiased standard. Seeking guidance and counsel from an experienced and unbiased leader in the field of human relations or intergroup relations is a must for the neophyte.

The other side of the educational program will take the form of contact with persons of the other race. Forced separation of persons of different races has bred the most outlandish notions in the minds of both races regarding one another. It is natural for one to suspect the worst of the unknown and the strange. It is through personal contact that one realizes that the differences which have separated one race from another are less significant than the common bonds which unite them. One of the best forms of contact is the one that is natural, such as students attending the same school, or adults belonging to the same church, club, associations of persons following the same profession, hobby or sport. Where we find ourselves thrown together with persons who share the same interests as our own we soon forget the superficial differences and are taken up with the positive relations which tend to unite us.

We are living at a time when everywhere there seems to be a spontaneous movement toward unity among men on grounds of political and religious tenets. It is a kind of spontaneous ecumenicism, the desire for unity and harmony. Certainly a better understanding among men here in our own beloved land will aid in furthering this noble desire which swells in the hearts of all mankind. ■

Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

SPIRITUAL READING

by REV. E. J. EDWARDS, S.V.D.

In Time of Trouble

There are certain times in life, moments of such sudden and bewildering tragedy, that you seem swept away from everyone and everything, set apart, in an isolation of pain or grief or emptiness. The words of your dearest friends have no effect. They do not reach you. You are in a sealed off little world of personal anguish into which no one is able to enter. Your soul is one mute desire for some comfort or help, any comfort or help, but you are alone, and no one can reach you . . .

At such times, faith alone can be your support.

Faith!—Your whole world has been turned upside down. Life has lost all meaning. Work, recreation, ambition—nothing holds any interest for you. You try everything. Nothing works. You want relief. You want it bad. Real bad. You come to me for help. And I give you a word—faith. A commonplace to cure a catastrophe!

Commonplace? Simplest remedies are still the best. Bear with me. Perhaps you will understand. True faith is not a commonplace.

Most of the gifts God gives us are not completed actions. They are rather *opportunities for action*. They are different from the gifts we give each other. Our gifts are usually some finished work of art, valuable and prized because of the craftsmanship that went into its making. God's gifts are, as a rule, the opportunity for us to *make* such a work of art. A friend may give you an exquisitely fashioned piece of jewelry as a gift; your Divine Friend would give as His gift the chance for you to fashion such an exquisite creation. He grants you the chance. In the degree of your acceptance and co-operation He then gives the further gifts of skill and patience to complete the work. •

That is His way of giving. All His gifts are bound up with His first gift—free will. Every one of His gifts to you

calls for a decision from you — to accept it or reject it. If accepted then it is to be used. Under His guidance and the way He wants. God's gifts to us are what we make them.

Faith is a gift of God. A spiritual gift. Our acceptance of it, our living by it is all-important. It is not just a word; it is a power. A power that is in us since the day of our baptism. But it is a power that must be used if it is to deepen and grow and bear fruit. It is a power that must be called upon to meet every event in life, the joyful as well as the sorrowful, the triumphant as well as the tragic. It is the power that we must put into action by our efforts to accept whole-heartedly whatever trials He sends us, by our efforts to always say, even though it be with difficulty and tears, "Father, not my will but Thine be done."

Our faith is a whole-hearted assent to all the things God has revealed, to all the things His Divine Son taught us and asked of us. If our faith is alive, then we live by it. The words and will of God always guiding and supporting us. In bright days as well as dark ones. Especially in the dark days. For there is no crisis of life without divine words of comfort and strength to sustain us. Accidents, financial failure, death, sickness — no matter what the trial is we believe that "underneath are the Everlasting Arms." (Deut. 30,27)

Faith is a darkness. A darkness that fits us for the Light. But even the darkness is luminous. For in our wholehearted resignation to God's designs there is a strength and a peace of heart that can be as gentle yet as sure as the quiet, even half-light preceding the dawn.

Seldom do we know God's purpose at the moment when calamity befalls us. If we did there would be no chance to exercise our faith. And faith grows by exercise. We learn to do by doing.

We learn to believe, by believing. And our believing is not unreasonable. It is based on the most reliable motive, the most reliable Person — God. He cannot deceive nor be deceived.

"The Lord is my Shepherd:

I shall want for nothing . . .

He restores my soul.

He guides me along the right paths for his name's sake." (Ps. 22, 1 sq.)

No matter how heavy life's burdens may become we have the strength to carry them. Our faith is our strength. Our faith in His words: "Come to me, all you who labor and are burdened, and I will give you rest." (Mt. 11, 28)

When our Lord walked the earth there were few enough things he found to admire. Seeing with the eyes of Truth, He saw how low mankind had fallen. Yet when He encountered the faith of the Centurion He "marvelled"; and when He saw the humble, persistent faith of the Canaanite woman he broke out into open praise, "O woman, great is thy faith! Let it be done to thee as thou wilt!" (Mt. 15, 28) Faith in Him never went unfulfilled. When it was not present, He asked for it, so that He could give the favor desired. He does the same with us. He asks so little of us and grants so much. His gift of faith is already in us. He asks only that we put it into action, that we live by it.

The crosses that God sends us are the best ones. It is our faith that He wills or permits everything that happens to us. His infinite wisdom selected the trials best calculated to benefit us. And it is this that is the root of all the difficulty in our trials. *He* selected them. It is also the root of all the blessings in our trials. *He* selected them. And so our self-will is disturbed. It is His will, His selection, not ours. Resignation to His Will entails a denial of our own will. We believe, on our Lord's words, that the denying of self and the living to God is all of Christian life. By the events and trials that befall us God furnishes us with the best possible way to do that very thing, to live the faith we profess.



NOVENA to SACRED HEART

JUNE 28 - JULY 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

QUEEN of the WORLD HOSPITAL

KANSAS CITY,
MISSOURI



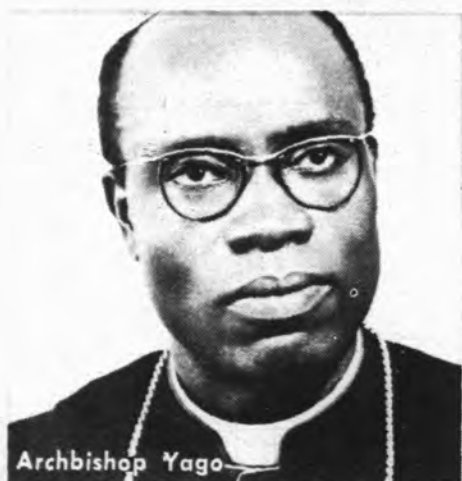
Queen of the World Hospital at Kansas City, Missouri opened on May 22, 1955. It was unique to the city, offering an ungrudging welcome to doctors and patients of all creeds and races. As a general hospital with 92-bed capacity it occupied the half-century-old building of a former maternity hospital. The hospital has since increased its bed capacity by a small number. Though a minuscule percentage (2%) of Whites take advantage of its facilities, the hospital attempts to set an example in interracial relations for other Kansas City, Missouri hospitals to follow. Of 36 physicians active on its staff, 25 are Negroes. Other personnel areas show a like relation. A one-year course is offered in the School for Practical Nurses since 1956. Whites and Negroes have enrolled.

In 1961 Queen of the World Hospital received 3,545 patients, expending on them a total of 25,560 days care. Similar figures for 1960 were remarkably close; 3,486 patients and 25,558 days care. Though 98% of the patients are Negroes, the hospital's record is prominent: "These doors are ever open to the afflicted of all classes without distinction of race, creed, or color." It is believed that the locale of the hospital and its rather recent founding are two factors reflected in the small percentage of non-Negro patients.

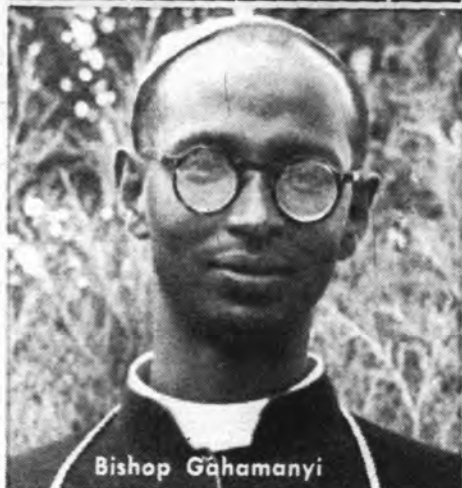
Twenty-one Maryknoll Sisters supervise Queen of the World Hospital. Its patients are nursed by them, by 11 registered nurses, by 41 licensed practical nurses, by 26 student practical nurses, and by 21 nurses aides.

Though the dedicated interest of some in Kansas City, Mo. provide in part for the hospital's financial support, a study of its 1961 financial statement reveals a sizeable operating deficit. Perhaps the deficit reveals a certain apathy for Queen of the World Hospital among the group particularly befriended by it, for the deficit is small enough to be erased by a community effort if such were forthcoming. ■

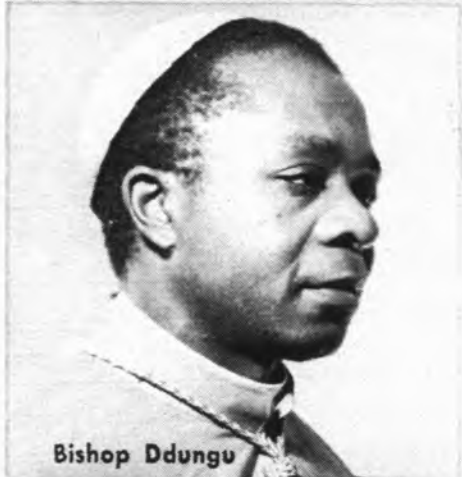




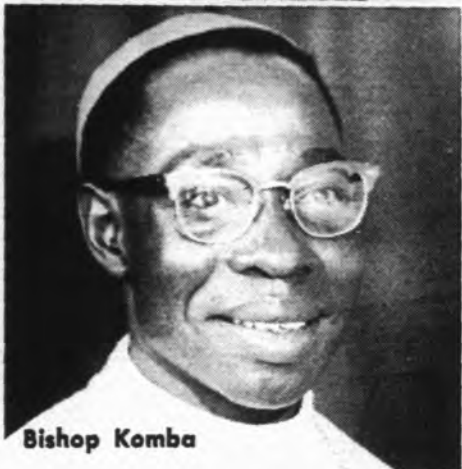
Archbishop Yago



Bishop Gahamanyi



Bishop Ddungu



Bishop Komba

There are now 54 Catholic Bishops of African descent. All but one of them are in Africa. The following account offers brief biographies of four which recently reached the MESSENGER.

by REV. CARLOS A. LEWIS, S.V.D.

THE MOST REV. BERNARD YAGO is Archbishop of Abidjan, Republic of the Ivory Coast, West Africa. Born in the Ivory Coast Republic, he was baptized in 1926 at the age of ten. He was ordained on May 1, 1947. In 1959 he earned the degree of Licentiate in Social Sciences at the *Institut Catholique* of Paris. On May 8, 1960 Pope John XXIII consecrated Father Yago Archbishop of Abidjan in St. Peter's at Rome. The Archdiocese has about 150,000 Catholics in a total population of 620,000. There are 27 African and 80 European missionaries. The motto of Archbishop Yago is: "*Ut Omnes Unum Sint*" ("That They May All be One").

MOST REV. JOHN BAPTIST GAHAMANYI was consecrated Bishop of Astrida, Ruanda on January 6, 1962. The ceremony took place in Astrida. The consecrator was Swiss-born Archbishop Andrew Perraudin of Kabgayi, Ruanda. The con-consecrators were two African prelates: Bishop Andrew Makarakiza of Ngozi, Urundi and Bishop Joseph Busimba of Goma, The Congo. The president of the Republic of Ruanda, Mr. Kayibanda, and his wife, as well as other high ranking government officials, assisted at the impressive ceremony.

The new prelate was born in 1922 in Kabgayi and was baptized in 1932. He entered St. Leo's Minor Seminary in Kabgayi in 1936 and completed his theological studies at St. Charles Borromeo Seminary in Nyakibanda, Ruanda. He was ordained to the priesthood on August 15, 1951. After his ordination, Father John Baptist served

as professor in the minor seminary for five years and later engaged in pastoral and educational activities in the district of Nyanza. He spent the school year 1956-57 at the University of Louvain, Belgium, pursuing post-graduate studies. At the time of his appointment (in October, 1961) as Bishop of Astrida, he was superior of the Nyanza Mission and a member of the Diocesan Board of Consultors.

The diocese of Astrida has a total population of about 850,000 souls of whom more than 300,000 are Catholics. There are 67 priests, 22 of whom are Africans, and 243 Sisters of whom 200 are Ruandans. The motto of Bishop Gahamanyi is: "*In Caritate et Pace*" ("In Charity and Peace").

BISHOP ADRIAN DDUNGU, D.D., S.T.L., was consecrated Bishop of Masaka, Uganda on March 18, 1962 by Archbishop Joseph Kiwanuka, W.F., J.C.D., of Rubaga, also in Uganda. This was the first consecration of an African bishop in Uganda, and the first time that an African bishop consecrated his successor. Some 20,000 people witnessed the ceremony which took place on the seminary grounds in Masaka. The congregation burst into applause when the officiating Archbishop led the newly-consecrated Bishop Ddungu to the bishop's throne and officially installed him as Bishop of Masaka. Present at the services were the Apostolic Delegate, fifteen Archbishops and Bishops and many high government officials, including the Prime Minister of Uganda, Benedicto Kiwanuka, a Catholic, and Mutesa II, King of Buganda, a Protestant.

The new bishop was born of Catholic parents in 1923 in the district of Masaka. He entered Holy Family Minor Seminary at Bukalasa in 1939 for his classical studies. A talented student, he was sent by Bishop Kiwanuka (then of Masaka) to Rome's Propaganda Fide University. He was ordained a priest on December 21,

1952 by Cardinal Fumasoni-Biondi. He completed his theological studies in June, 1953, obtaining the degree of Licentiate in Theology. Father Ddungu returned to his country the following December. From 1953 to 1960 he was engaged in parochial work. In 1960 he was named professor of Canon Law and Pastoral Theology at St. Thomas Aquinas Major Seminary in Katigondo. On November 11, 1961 Pope John XXIII named him Bishop of Masaka to succeed Bishop Kiwanuka who had been transferred to the metropolitan see of Rubaga. The motto of Bishop Ddungu is: "*Sub Tuum Praesidium*" ("Under Thy Protection"), addressed to the Blessed Virgin. The Diocese of Masaka has about 210,000 Catholics in a total population of some 370,000. Serving in the diocese are 84 African priests and 26 European priests. There are 258 African and 21 European Sisters. Major seminarians number 27; minor seminarians, 200.

THE MOST REV. JAMES J. KOMBA, S.T.D. was consecrated bishop on May 3, 1962 by Archbishop Guido Del Mestri, Apostolic Delegate to East Africa. Bishop Komba was recently named Auxiliary to the Abbot-Bishop of Peramiho, Tanganyika, East Africa, by Pope John XXIII. He was ordained in 1954 after completing his theological studies at the major seminary in Peramiho. After ordination he pursued graduate studies in Rome where he earned the degree of Doctor of Sacred Theology.

Peramiho is an Abbacy-Nullius, the head of which is Abbot Herman E. Spiess, who is also a Bishop. German Benedictine priests of the Congregation of St. Ottilia are working in the territory. They number 92. African priests number 32. The Abbacy-Nullius has a Catholic population of about 200,000 in a total population of 330,000. Bishop Komba's motto is: "*Ex Hominibus pro Hominibus*" ("From Among Men for Men"). ■

Saint Columba's, **CAIRO, ILLINOIS**

Cairo, Illinois is a sleepy river town of 8,500 people at the junction of the Mississippi and Ohio Rivers. Two thousand Negroes barely subsist behind its high levees that block out the rivers' waters and commerce. The Negroes have shallow roots in Cairo due to their low level of subsistence there, and the town is really but a gateway to the North for Negroes from the South. They go to Chicago, Detroit, St. Louis.

St. Columba's Parish with church and school was organized about 35 years ago to give the Faith and encouragement to these people. The Fathers of the Society of African Missions (S.M.A.) opened the parish. Rev. Peter Harrington, S.M.A. was its founder. Three years ago Father Patrick J. Fitzsimons, S.M.A. was named pastor.

Sisters of the Congregation of Holy Cross (South Bend, Ind.) conduct the school's eight grades today with help from two lay teachers. Enrollment is about 125. About 45 of the pupils are Catholics. The nuns live at St. Mary's Hospital in Cairo.

The church building is about a century old. It formerly served an Episcopalian congregation. Father Fitzsimons had to make extensive repairs and renovations on the parish church, school, and rectory. He received some help from the Negro and Indian Missions Fund. The Sisters of the Holy Cross helped finance the refurbishing of the church. Though 1,156 have been baptized at St. Columba's, there are only 139 parishioners today. No vocations have been produced, but there are prospects. The new pastor discovered, among other defects in the distressed Negroes of Cairo, the human proneness to capitulate and stagnate. He is waging a one-man campaign against this stifling shortcoming. He needs encouragement, prayers, and financial aid. His address is: Father Patrick Fitzsimons, S.M.A., St. Columba Rectory, 412—14th St., Cairo, Illinois. ■



The pastor



The school



Holy Cross nuns

"PLAINCLOTHES SISTERS"

You would never know they are Sisters if you saw them on the street. As they go about their work, mostly in California and Nevada at present, they wear simple streetclothes, alike in color, but unlike the customary garb of religious.

These smiling young women, whose only insignia is the Sacred Heart badge they wear are members of the Society Devoted to the Sacred Heart. They dedicate themselves entirely to God, take the traditional religious vows of poverty, chastity and obedience, live full community life with prayer, work, and recreation. The Society is a diocesan religious community. The headquarters and novitiate are in Los Angeles.

The work of these "plainclothes Sisters", like their dress, is attuned to the modern world and its needs. They contact those who are hard to reach, help non-practicing Catholics back to the Church; give convert classes to young and old. They conduct released time classes for public school children; instruct high school students; moderate clubs and sodalities. To make religion classes attractive and interesting, they teach with a special chalk-talk technique and do puppet work. A variety of works, not mentioned here, undertaken by the Sisters includes nursing and printing. Among those who benefit from their devoted work with its modern application are Negroes who find their way to the Golden State. The address of these "plainclothes" Sisters is: 728 South Hudson Ave., Los Angeles 5, California. Age limits for admission are 17 and 30. ■



ALONG THE DIVINE WORD MI



Father Bruno Drescher, S.V.D. is shown here baptizing at Divine Word Missionaries' St. Patrick Parish, Oakland, California. The 81-year-old priest conducts convert classes the year round there. He is a veteran of more than a quarter-century ministry to the American Negro. He has worked in Chicago, St. Louis, Arkansas, San Francisco with four generations of Negroes. He began his work before Henry Ford's cars had crept up to 40 mph. Yet, Father Drescher does not live in the past. He keeps up with the latest approaches, methods, and mentalities of his apostolate. The prevailing stress on the primacy of justice for the Negro is no new development for this missionary. He has long advocated that Catholics all down the line must give more than lip service to the Negro's cause if we are to do what is right, and if we are to convert the Negro. His early attitude that an apostle to the Negro must be also a crusader for justice won for him much ridicule — and sometimes a little encouragement. For the youthful vigor of his work this aged priest has been congratulated by Richard Nixon, former vice president and now prominent public official in California. In 1957 Governor Knight of California wrote the priest: "Your many contributions to the betterment of race relations and your untiring efforts to guide the youth of your community merit high commendation." Mayor George Christopher of San Francisco has testified: "San Franciscans are incalculably richer that Father Bruno Drescher is and has been one of us and that his inspirational influence has been exercised in our community."

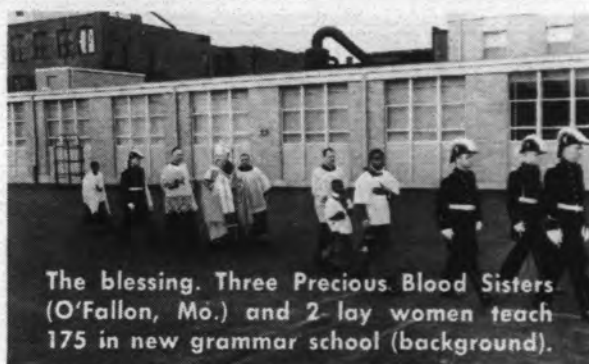
PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI; 20).

Gratefully,
The Divine Word Missionaries

ORD MISSION TRAIL . . .

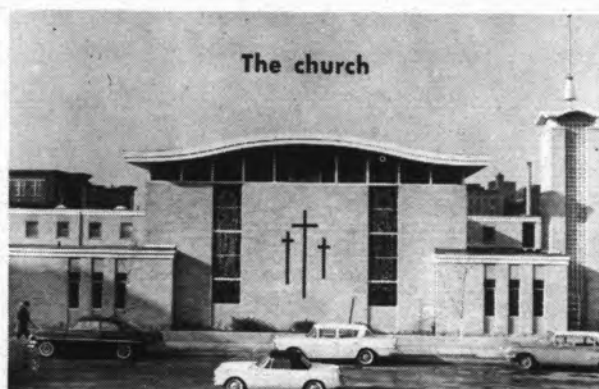
AT ST. LOUIS Cardinal Ritter dedicated the entire new complex at our St. Nicholas Parish on March 18, 1962. The parish stands just west of the city's downtown area amidst warehouses, factories, office buildings and parking lots. It was founded in 1866 to serve a German population. By 1920 these people had moved away as factories encroached on the area. They left once magnificent but now worn old parish facilities. Negroes came into the area, crowding into dingy flats among the warehouses and office buildings. By 1923 Father Markoe, S.J. directed the interest of young Jesuit seminarians to these people and by 1926 the spiritual care of these Negroes was assured with the coming of Divine Word Missionaries. The destitute parish remained entrapped in its old buildings until 1961 when Cardinal Ritter spent \$650,000 of his Archdiocesan Expansion Funds to provide a new church, school, parish center, convent, and rectory.



The blessing. Three Precious Blood Sisters (O'Fallon, Mo.) and 2 lay women teach 175 in new grammar school (background).



Parishioners



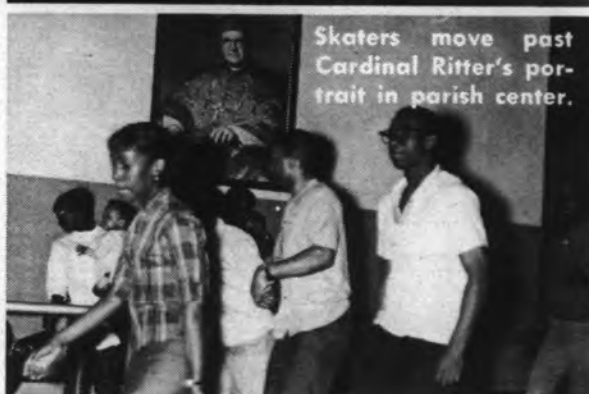
The church



Center offers varied facilities to more than 3,000 youths.



Cardinal Ritter with the pastor, Jerome Brzakowski, S.V.D.



Skaters move past Cardinal Ritter's portrait in parish center.

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

ALONG THE DIVINE WORD



AT PINE BLUFF, ARK., jovial Divine Word Missionary Joseph Kehrer, S.V.D. is known as the carpenter-priest. He is now constructing his fourth building in five years. In 1954 he built a school cafeteria by his own labor. In 1956 he built a rectory. In 1959 he built a convent. Now he has begun construction on St. Peter Parish's new school. All these structures are finished in brick and conform to a pattern. They replace long tired, worn out parish buildings. The new school, for example, will replace a crumbling structure from 1889. The two-storied structure was condemned some years ago. The local fire department worried over it for some time but at the end didn't even bother to come around anymore. "You can condemn an old firetrap only once," quips Father Kehrer. The new school will have 6 classrooms with office and library. Plans make possible the addition of two more rooms, all providing space for 250 pupils. Father Kehrer drew the plans himself. He submitted them to an architect. The architect made some changes in the plans, but the determined priest changed them back again. Working with his own hands, the missionary will save about \$30,000 on the school. He hopes for donations from friends of his mission everywhere. The school will be open to all Catholic children of the Pine Bluff area. Father Kehrer strenuously objects to the futile silliness of racial segregation. In his jovial but deadly serious way he compares it to the heyday of Hitlerism.

(1) The accompanying photo shows the carpenter-priest of Pine Bluff. If it reveals that he is very much a carpenter, the subsequent photos reveal that he is very much a priest. He is shown (2) with his Legion of Mary (3) with members of the Newman Club at Arkansas A & M at Pine Bluff. He steadily wins converts at the college. (4) He stands with First Communicants of this past spring.

MISSION TRAIL . . .



Fifteen children from among the second graders at St. Bartholomew School in Little Rock, Ark. made one of the largest First Holy Communion classes in the history of this Divine Word mission. Sister Rosaire, S.Sp.S. prepared the children. Father Lawrence Friedel, S.V.D. is the pastor. April 29 was the day.

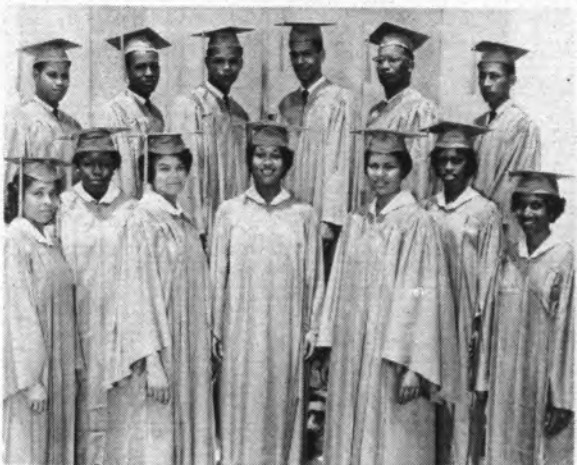


Father Louis Nau, S.V.D. baptized this group at our St. Augustine Mission in North Little Rock (Holy Saturday). Bishop Fletcher of Little Rock confirmed the group on Easter Sunday.



Miss Marva Charlyne Worthen of St. Augustine Parish in North Little Rock was graduated from Philander Smith College at Little Rock on May 14 with the rank magna cum laude and with numerous distinctions.

Graduates of St. Rose High School, Bay Saint Louis, Miss. Sisters Servants of Holy Ghost staff the school. Rev. Francis Wade, S.V.D., is pastor.



Graduates of high school department of Divine Word Seminary, Bay Saint Louis, Miss. These are aspirants for the priesthood with Divine Word Missionaries.





Missionary Sister of the
Immaculate Conception.



Sister of Third Order of
St. Francis of Perpetual
Adoration.

THERE ARE 983 Negroes among 109 communities of Catholic nuns in the United States. The total includes 840 professed Negro Sisters (vowed to the religious life), 91 novices, 52 postulants and candidates. The figures were learned following a recent survey conducted by staff members of the *Divine Word Messenger*. The survey extended to 743 motherhouses and provincial offices with which nuns in the U.S.A. are affiliated.

Slightly more than three-fourths of all the Negro Sisters are counted among just three communities of nuns. The Holy Family Sisters of New Orleans, Louisiana number 338 Negro nuns; 301 of them are professed Sisters. The Oblate Sisters of Providence

at Baltimore, Maryland count 325 Negroes among their nuns (297 of them professed), and at New York City the Franciscan Handmaids of the Most Pure Heart of Mary number 82 (66 professed).

Besides these three, 106 other communities reported Negroes among their members. While most of these counted but one or several Negro Sisters, some counted more. Of the small, non-branching orders, the Blessed Sacrament Sisters of Cornwells Heights, Pennsylvania reported the highest total of Negro members. They count 12 Negro Sisters. Ten of these are professed.

Of the multi-branched orders, several reported sizeable combined totals



School Sister of St. Francis



Holy Family Sisters of New Orleans.

of Negro members among their affiliates and autonomous branches.

Twenty-two separate divisions of Franciscans (excluding the all-Negro Franciscan Handmaids at New York City) count 61 Negro Sisters among their members. Forty-six of these are professed Sisters. Eleven separate divisions of Dominican Sisters count 25 Negroes among their members (19 of them professed). One order, Lady of Charity of Good Shepherd, reported 20 Negroes among its professed members at Baltimore, Maryland and St. Paul, Minnesota. Four divisions of Benedictine Sisters reported a combined total of 18 Negro members, 13 of them professed. Eight divisions of Sisters of Charity number 15 Negro

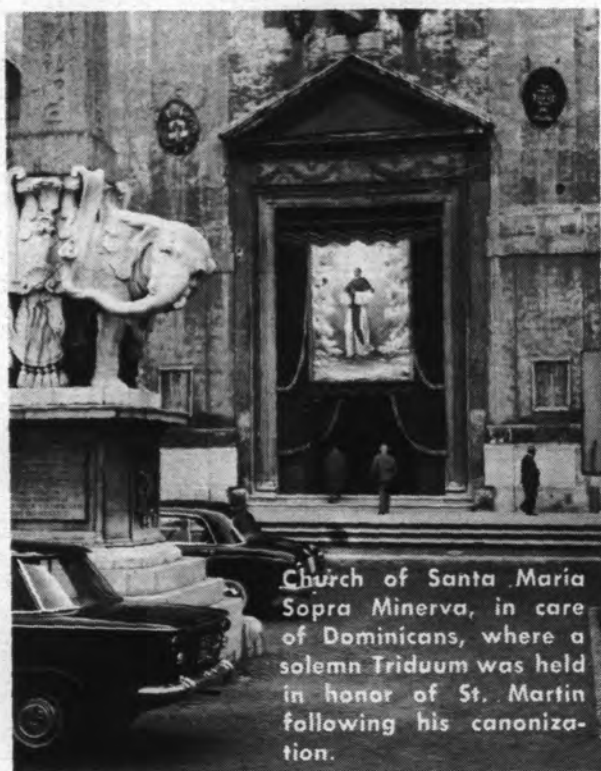
members (12 professed). Four divisions of Discalced Carmelites counted 5 Negro members (2 professed).

While the survey revealed that some of the country's largest communities of nuns have but few or no Negroes among their members, it reveals also a widespread eagerness to have them apply for membership.

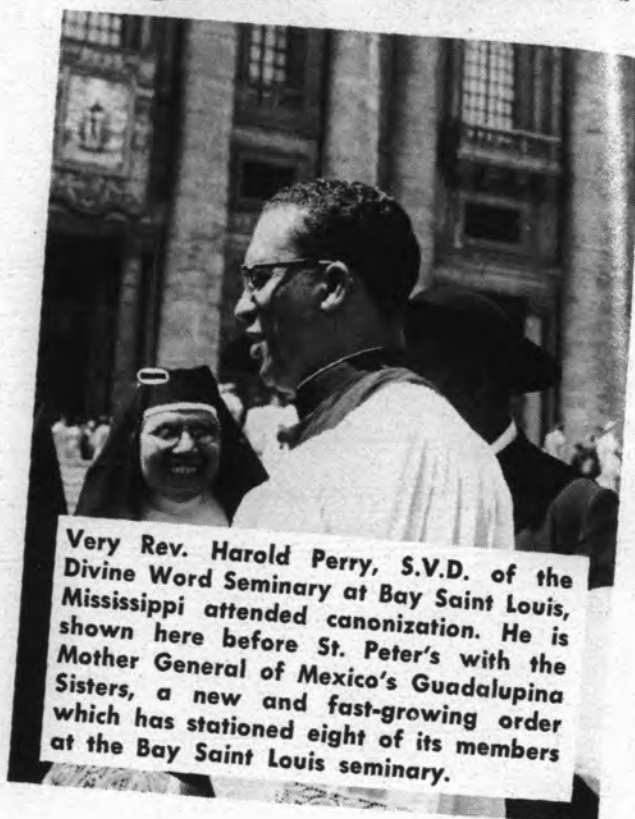
The survey is part of an effort by Divine Word Missionaries to make known the number of Catholic Negroes dedicated to the service of the Church in the U.S.A. Earlier reports were issued by the missionaries revealing the present number of American Negro priests (131) and Brothers (200). ■

(Continued from Page 167)

SAINT MARTIN



Church of Santa Maria Sopra Minerva, in care of Dominicans, where a solemn Triduum was held in honor of St. Martin following his canonization.



Very Rev. Harold Perry, S.V.D. of the Divine Word Seminary at Bay Saint Louis, Mississippi attended canonization. He is shown here before St. Peter's with the Mother General of Mexico's Guadalupe Sisters, a new and fast-growing order which has stationed eight of its members at the Bay Saint Louis seminary.



The pilgrimage from the U.S. led by Father Norbert Georges, O.P. (center)



On the day of Saint Martin's canonization, Auxiliary Bishop Lucien A. Caillouet, D.D. of New Orleans dedicated a shrine to him at Saint Martin de Porres Parish on the lower reaches of the Mississippi River. The parish serves a congregation of Negroes. Father William Jans, S.V.D. is the pastor.



Bishop Caillouet addresses the large congregation at the dedication.



St. Martin de Porres has long been popular in the U.S. thanks to the encouragement of a group of Dominicans and other interested parties. On the day of his canonization a church in New York State was named after him. It serves a congregation of Whites.

Boys' and Girls' CORNER

Conducted by A. CORNE



Dear Boys and Girls:

Happy vacation to one and all!! I hope that all of you are having a good time, now in the middle of the summer. These days, when so many of you do a little travelling, I'll bet you have some interesting things to tell about the places you visited, the churches you attended on Sundays and perhaps on weekdays, too. That is always a unique experience, — going to church in a strange town or city, and watching the people at their worship, and feeling at one with them because of the wonderful things we hold in common in our Catholic religion.

I hope some of you will mention these things in your letter to the *Corner*, and let others know what places you saw, and what fine people you met.

And throughout the remainder of the summer, don't forget a little prayer now and then for the missions and the missionaries who do the work of God for souls.

A. CORNE'S MAIL POUCH.

KAREN BOURGEAULT (North Surrey, B.C., Canada) "I enjoy reading the Boys' and Girls' Corner. Enclosed are about 53 stamps. If you can, could you please send me a Scapular medal and a holy picture of St. Elizabeth and St. Catherine? ... Enclosed is 11¢ for the missions. I'll write again when I have more stamps ... Thank you very much and God bless you."

Thank you, too Karen, for your mission interest. It makes me more zealous for the work for souls.

FRANCIS GIANGREGO (Oaklawn, Ill.)

"We are a group of boys and girls from the archdiocese of Chicago, who ask all the Catholic boys and girls of America to pray for Christian Unity and the success of the coming Ecumenical Council ... We have a special holy card which has a prayer for Christian Unity printed on the back. Anyone who would like to receive this holy card of His Holiness Pope John XXIII just write to the:

Mission League of St. Therese
8112 South McVicker Avenue
Oaklawn, Ill.

KAREN FRAUENHOFFER (Chicago, Ill.) "Dear Father Corne, for sometime now, I've followed the "Boys' and Girls' Corner" in the MESSENGER. I really enjoy the whole MESSENGER; but the first place I always turn to is the "Boys' and Girls' Corner." Something that I've always wanted to know is; just what does the "A." in your name stand for? ... Enclosed are some stamps which I hope are useful to you."

Karen, you do the same thing that I do, — turn to the "Corner" first of all the pages in the MESSENGER. I am really glad that you like it. Oh, yes, that letter "A" that you asked about stands for my first name. Thanks for the stamps.

KATHY MICHELSON (Lima, Ohio) "Thank you very much for the letter and the beautiful holy card of the Blessed Virgin Mary. I am saving stamps and will send them to you when I have enough. Here are some prayers I have said for you: Glory Be's—5; Rosary—1; Hail Mary's—5; Our Father—5."

Dear Kathy, may God reward you a hundred times over for your kindness in saying those prayers for me. I need every one of them. Don't forget, too, to say a little prayer for the mission work.

JULIE ANN BOURGEAULT (North Surrey, B.C., Canada) "I read your column often and find it very interesting. I am enclosing some stamps that the grade seven students and the teacher and I have been collecting. I would find it very interesting to know how these stamps help the missions. I pray for the

missions often. Goodbye for now, and God bless you."

I am sending you through the mails, Julie, an explanation of how the stamps help the missions. We sort them, and sell them to stamp dealers and collectors, and the proceeds are used for the work of the missions. Thank you very much.

TEDDY & ROBERT BERG (Washington, D.C.) "Here are some stamps we boys and girls have been saving. We would like so much to know just what happens to them and how you benefit by them. I am going to start my Cub Den collecting them and I think if they knew the whole story they would work all the harder. My Mother just started a stamp collection for my brother and I. She is also a philatelist. You explained that last month."

Welcome to the CORNER, Teddy and Robert. I am glad to send to you the information on our use of these cancelled stamps. After all we do for them, they bring their share of help to the missions.

CATHLEEN NIEMCZYK (Chicago, Ill.) "I've been reading this magazine for almost a year now. I enjoy it very much. If you could I would like a holy picture of Saint Catherine, she is my favorite saint! I'm praying for you and the missions. May God bless you. Thanking you in advance. P.S. . . . If you could I would like a little prayerbook and a rosary."

Thanks for the prayers, Cathleen. I am sending you a picture of St. Catherine. I may be able to find a few of those other things, too. God bless you.

NONA LEE WRIGHT (Denver, Colo.) "I am sending you all the cancelled stamps I can find for your missions. I do hope they will help. If you can, please, send me a picture . . . of Saint Collett . . . Thank you."

Nona, I was able to fulfill half of your request, but the other half, the picture of St. Collette, I shall have to appeal to some of our readers for. Thanks for the stamps.

DELIA JUAREZ (Los Angeles Calif.) "I am sending you 43 stamps for the missions (I hope they will help). I've said 3 rosaries and some intentions for the missions too. I was wondering if it wouldn't be too much trouble to send me some holy cards of St. Rose of Lima, of St. Sheila, and of St. Cecelia."

I'm looking for the pictures of those three Saints, Delia, perhaps some of my readers can help me. In the meantime, I hope you like those I managed to send to you. Keep up those wonderful prayers for the missions.

PEN-PALS HURRAH!

Here are a group of youngsters from among whom you may make some summer-time friends. And don't be surprised if this friendship lasts all your life.

Karen Fraenhoffer, 13
2141 No. Campbell Ave.
Chicago 47, Ill.

Vita Massarachia, 11½
2847 Budau Ave.
Los Angeles 32, Calif.

Bridget Saices, 12
801 8th Ave. North
Minneapolis 11, Minn.

Mary Louise Kapalczynski, 10
1104 So. Franklin
New Ulm, Minn.

Teresa Rupani
R.F.D. #1
Bulger, Penna.

Esther Marszalek, 11
99 Creekward
Buffalo 24, N. Y.

Carol Ann Dineen, 10
3007 Hampton P. L.
Middletown, Ohio

Hilda Kielar, 13
c/o Sp-51 A. M. Kielar
R. A. 51063652
14th Ordnance (DS) Co.
APO 633 c/o PM
New York, N. Y.
Weisbaden, Germany

Douglas Dekker, 9
Rte. #1
Kent City, Mich.

Roseanne Fehner, 13
Goetzville, Mich.

Jean Scheuerman, 12
149 West Brook Rd.
Pittsford, N. Y.

And now, dear boys and girls, goodbye until the September issue of our mission magazine. To one and all, I wish a continued HAPPY VACATION. Don't forget the missions. A little daily prayer for them will not only keep your mission zeal alive but will be a great help to the men and women missionaries who are in the front line of the battle for souls. May God bless and keep all of you. Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

A DAY IN THE FIELDS

(Continued from Page 168)

and chopping. They talk about what happened at church, who is sick, who dies and, of course, all the gossip about the neighbors, those they like and those they do not like.

The men do not talk as much as the women. Sometimes they sing, spirituals mostly, to help them forget the heat of the sun or the ache in their muscles.

Teenagers manage to find fun even in the fields. They talk about where they went last night, what they did, whom they saw, what they're going to do when school starts. They tell jokes and laugh loudly and at times will drop their hoes and play up and down the rows.

The sun is high now, bigger and hotter. About 9 o'clock you begin wondering, "What time is it? It must be about time to eat. I know it's 12 o'clock." Somewhere someone shouts, "What time is it?" "Nine o'clock!" comes the answer and your spirit sags. You continue to chop but now you begin wondering what the people at home are doing.

Finally it is 12 o'clock and somebody shouts. "Time to go to dinner." All stick their hoes in the ground, blades up, at the exact spot they stopped and climb on the truck or sit down in the shade of a tree. The lunches are opened. They may contain cold cuts, bread, crackers, Vienna sausages, cakes, cookies and sometimes greens, cornbread and maybe peas. Everyone starts eating and talking as if his strength was renewed at once. The teenagers share and exchange their lunches with each other.

A little before 1 o'clock someone yells, "Time to go back!" and all head back for their hoes to start chopping again. The sun burns much hotter now

than in the morning. Throats are dry and frequently now the call of "water-boy!" takes the place of the talking and singing. The water-boy brings the pail and dipper and you lean on your hoe for a few seconds while you quench your thirst.

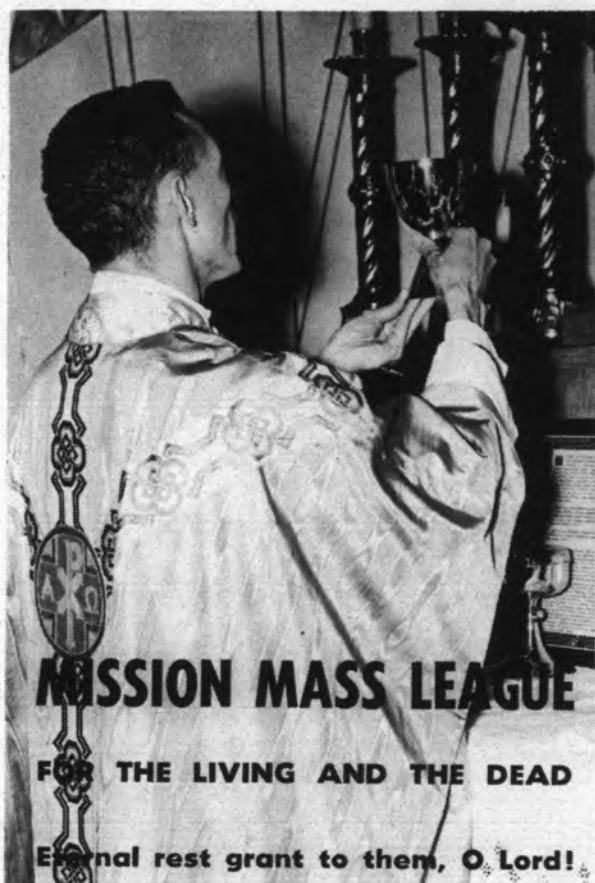
The chopping goes on and on and on as if the day and the rows will never end. At long last "Time to stop," rings out and everyone carries his hoe back to the truck and puts it in the rack. If the owner of the plantation is not there to pay off, all get on the truck and ride to his home. There they get off and form a line, waiting to be paid. After each gets his four dollars, he returns to his seat on the truck.

There is much talking on the way back. Voices are tired like the bodies but a sense of accomplishment in an honest dollar earned brings new things to talk about. The thought of a good meal and of rest brings comfort. The sun sinks below the horizon before you reach home, marking the end of a day in the fields. ■

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

●

Please inform us if you get more than one copy of the *Messenger* each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Messenger, Bay Saint Louis, Mississippi.



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

----- CUT ON LINE -----

Dear Father Provincial: I request _____

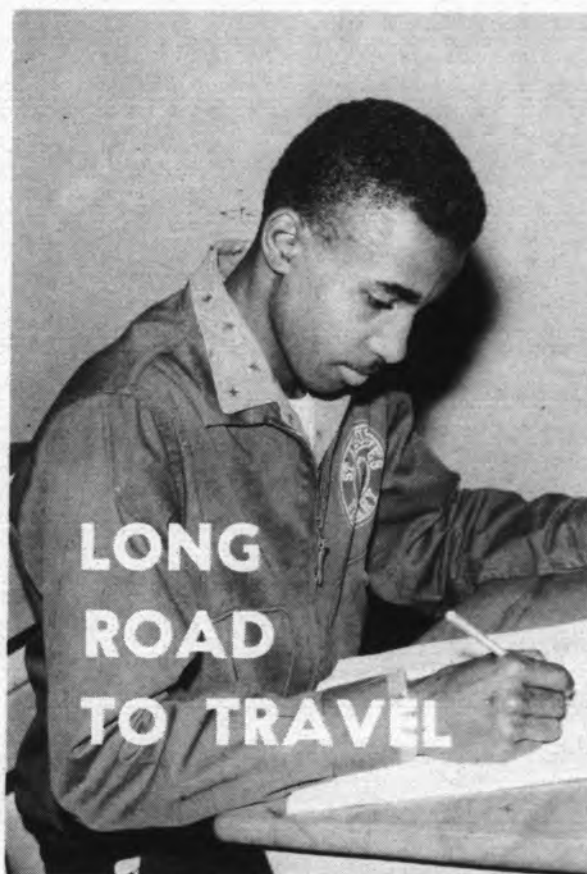
_____ membership for _____

_____, living—deceased, (Encircle

correct word) at address _____

_____ City _____

Zone _____ State _____



A young man beginning his journey to the priesthood has a long road to travel. Because the road is long, the expenses are many. Even ordinary expenses can throw into doubt the successful ending of a brave youth's journey.

A student for the priesthood needs your help, your prayers, your encouragement, your financial support.

Give to our Student Burse Plan by which we can make not only single large donations, but also small regular contributions, aid a young man's journey to the priesthood.

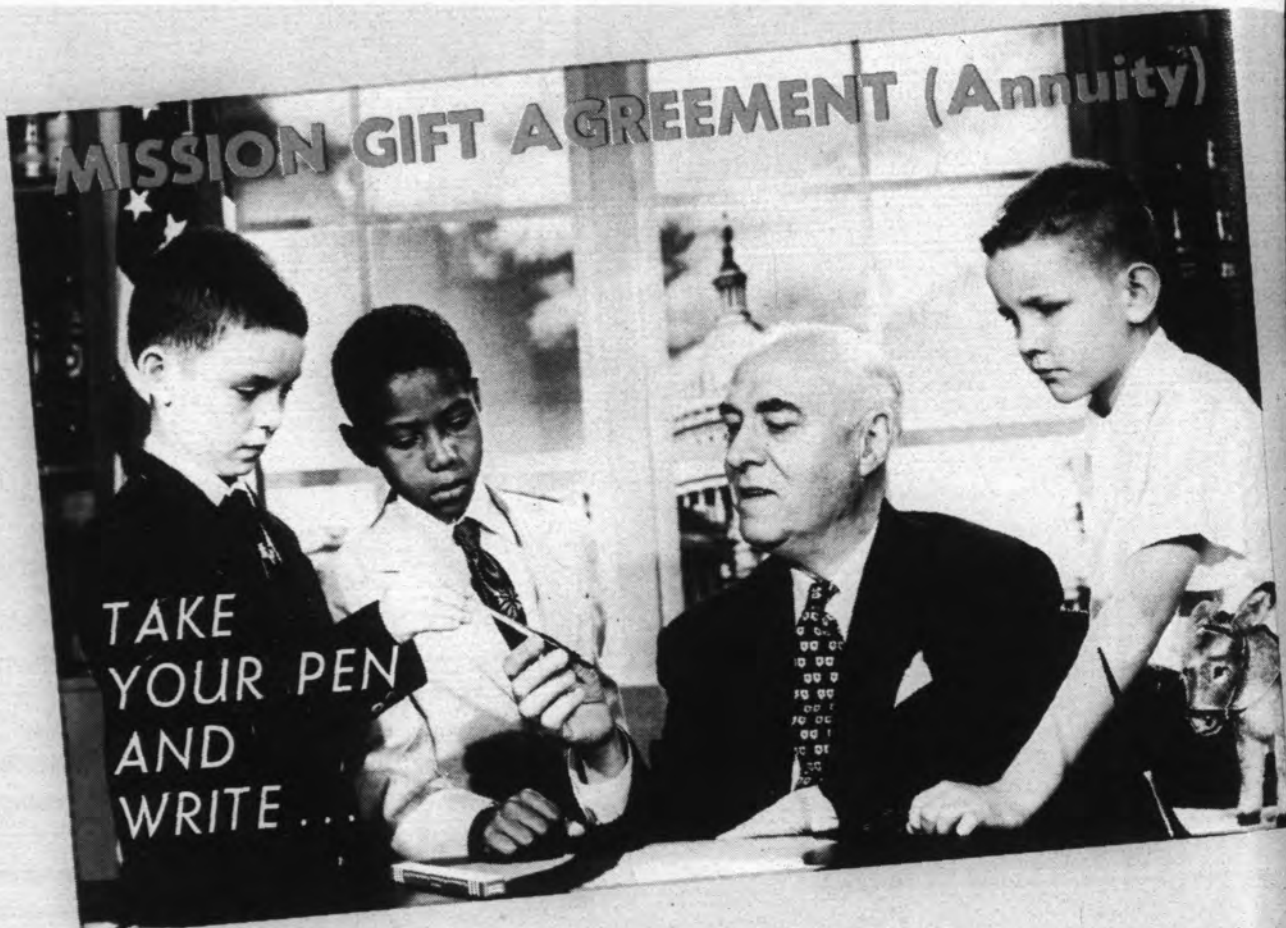
Dear Father: Please accept my prayers and donation of \$ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)



Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! **Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

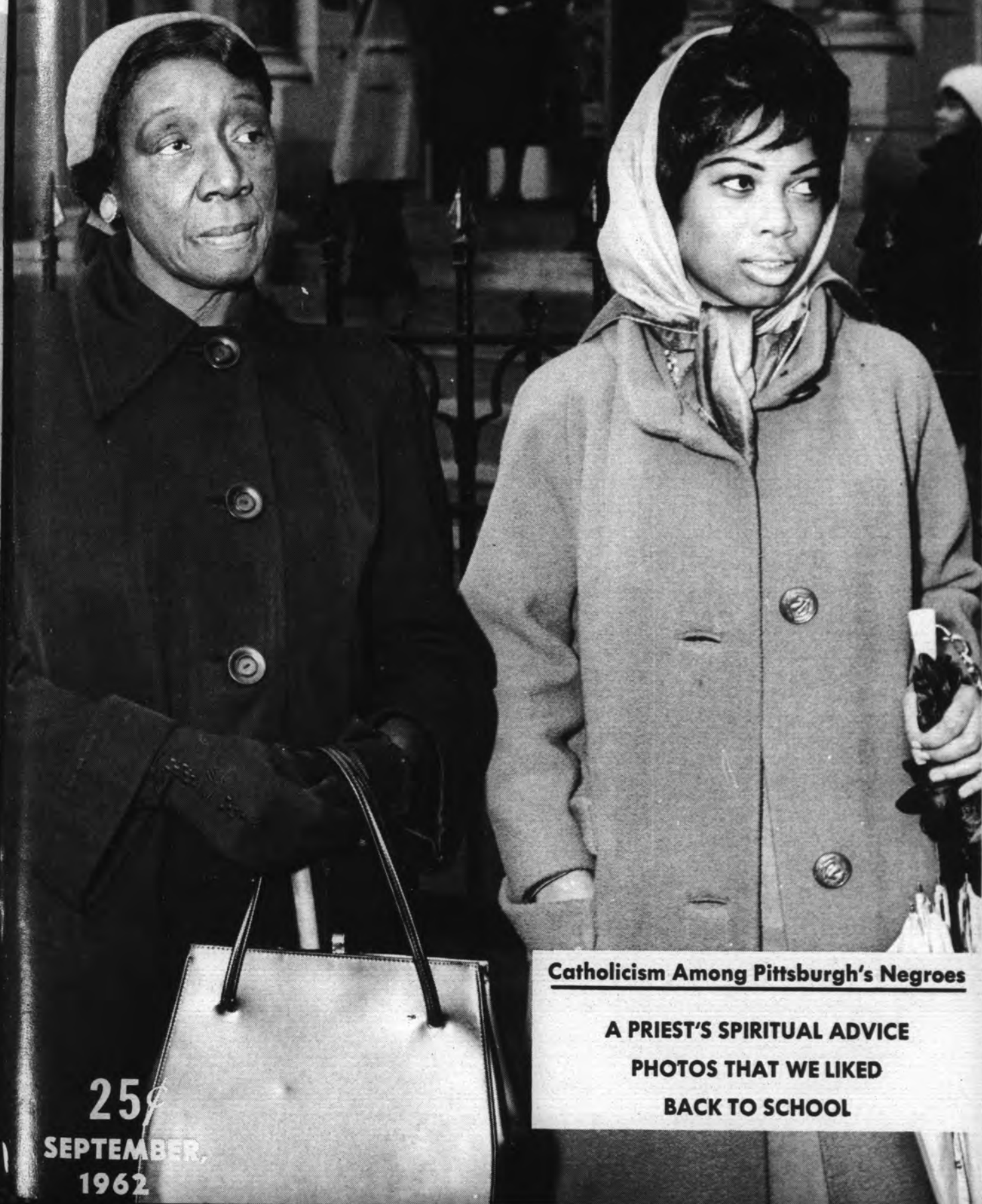
Name _____

Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)

DIVINE WORD messenger



Catholicism Among Pittsburgh's Negroes

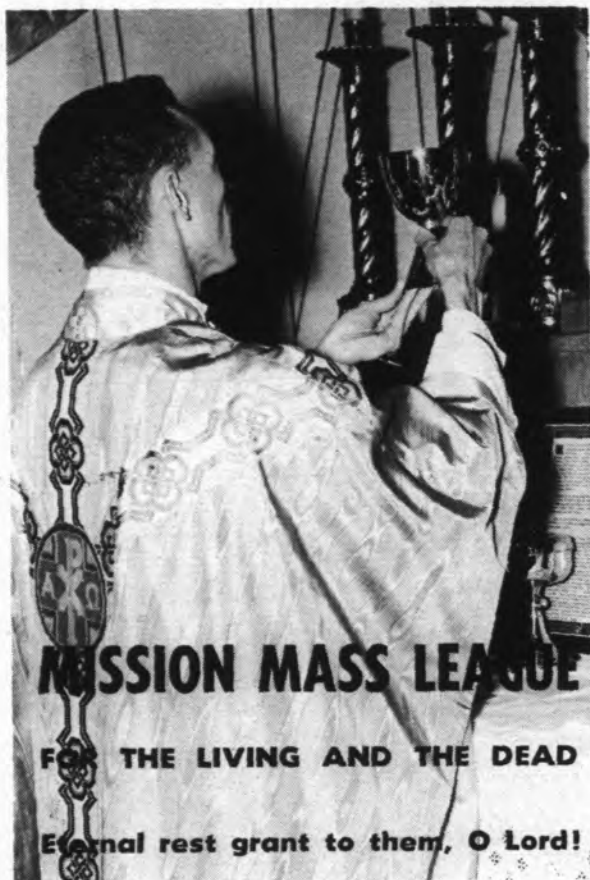
A PRIEST'S SPIRITUAL ADVICE

PHOTOS THAT WE LIKED

BACK TO SCHOOL

25¢

**SEPTEMBER,
1962**



MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

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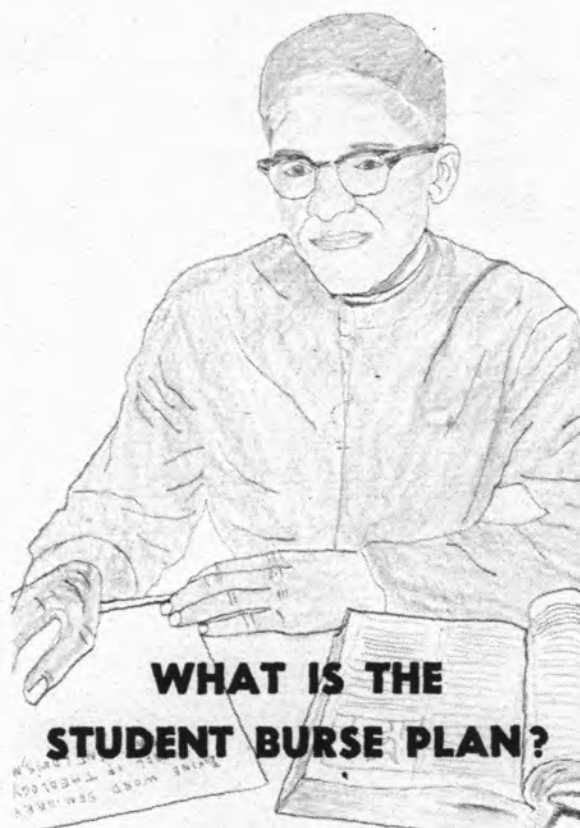
_____ membership for _____

_____ living—deceased, (Encircle

correct word) at address _____

_____ City _____

Zone _____ State _____



WHAT IS THE STUDENT BURSE PLAN?

A young man beginning his journey to the priesthood has a long road to travel. Because the road is long, the expenses are many. Even ordinary expenses can throw into doubt the successful ending of a brave youth's journey.

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Dear Father: Please accept my prayers and donation of \$ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Hubert Singleton, S.V.D.—cover, 199 (cathedral and close-up), 208, 209, 212 (Mouton Switch), 218, 219 (Dyan and Mother of Sorrows); Bill Shoopman—202; Rev. Peter Bell, S.V.D.—206, 207; Rev. Wilbert White, S.V.D.—210 (Guidry, Sheerin, Baur), 211 (Myvett, Lewis, Potts, Lang, Geers, Dugay, Hoffman, Caesar); Southern Photographic Studio—211 (Carmon and Valentine); Rev. Fisher Robinson, S.V.D.—212 (Notre Dame and St. John Plantation); Rev. Joseph Kehrer, S.V.D.—213 Pine Bluff; Nolan A. Marshall—215; Post-Gazette by John Alexandrowicz—216; Contributed and from Messenger files—all others.

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your NEW address (with zone
number, if any). Allow the
usual 5 weeks for change-over.

The cover: After Sunday Mass
at St. Briget's in Pittsburgh, Pa.

NEGROES LEAVING THE SOUTH—A GOOD THING

Today, about half of America's Negroes live outside the South. This is a break with the past which once placed in the South nearly all the Negro population. Before World War I an emigration away from Dixie began among Negroes. It accelerated to such a degree that one decade ago almost 40% of the Negro population was found outside the South. A really vast migration is under way among America's Negroes at this very time. It is headed in several directions, but always away from the South. Between the years 1950-60 America's Negroes increased by 3,800,000 (25.5%). But their numerical growth in the eleven Southern States was only 800,000 (9%). Negro numbers actually registered declines in Arkansas and Mississippi.

Where are these people going? They are heading for the industrial centers in the North and West. New York State now leads the nation with its 1,400,000 Negroes. Yet the West reports the greatest percentage increase in Negro population—90%. California alone saw its Negro population doubled between 1950-60.

In the opinion of the editor the Negro's emigration from the South is his second most beneficial development since the abolition of slavery. (First is the founding of the NAACP with its far-reaching implications.) The South, with noble individual exceptions, means the Negro no good unless by way of capricious paternalism. It is a brave Negro who will insist in the South that his family be accorded normal dignity and security even from persons and institutions parading as public servants. Generally the Negro learns to tone down and even forget his insistence—unless he wants to live dangerously.

Who would ask the Negro to continue having this latter-day slavery "shoved down his throat", to borrow a phrase often heard in the South since 1954? He emigrates. Good for him. The sooner he leaves, the sooner his family will find dignity and security with uplifting effect for the whole people.

However, it is unfortunate, *though understandable*, that Negro emigrants continue to head for a few concentrated areas. The United States outside of the South is a vast land of great richness. It is to be wished, if not effected, that Negroes will spread all over this land and thereby gain access to a greater share of its wealth. The ignominious efforts of certain unscrupulous Southerners who ship defenseless Negroes to small Eastern cities in gestures of spite have given a cue here. Even small towns across the U. S. can voluntarily absorb small contingents of American Negroes, effecting their more national dispersal, and ending the latter-day slavery being "forced down the throats" of Negroes in the South.

The editor is aware of a difference of opinions on the matter of Negro emigration. A worthy opinion would have the South's Negroes stay put and gain the ballot to end the latter-day slavery. But debate here is purely academic, for the Negro's exit in waves indicates his choice in the matter. It remains true, though, that the Negro had better gain the ballot, whether he leaves the South or not, else his problems will disperse as widely as his numbers. ■

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NEW BISHOP IN A HOME MISSIONS TERRITORY

Most Rev. Warren Boudreaux, J.C.B., was consecrated Auxiliary Bishop of the Lafayette, La. Diocese on July 25. This is the diocese in Southwest Louisiana which counts the country's largest number of Catholic Negroes (73,234). The new prelate's consecration, mass ceremony, was attended by a

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A black and white portrait of a man with short, light-colored hair and glasses. He is wearing a dark clerical jacket over a white shirt and a dark stole. A chain with a cross hangs around his neck. He is holding a book or a set of papers in front of him.

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A NEW BISHOP

number of Negroes. Fourth Degree Knights of Peter Claver formed an honor guard alongside Fourth Degree Knights of Columbus. Scattered through the overflow congregation that gathered for the first consecration ever held in the venerable St. John Cathedral at Lafayette were delegations of Catholic Negroes from several towns within the diocese.

Divine Word Missionaries congratulate the new Bishop. He will serve as Auxiliary to Most Rev. Maurice Schexnayder, D.D., solicitous leader of the diocese. The latter prelate, with Archbishop John P. Cody of New Orleans, was co-consecrator with the Apostolic Delegate. Archbishop Joseph F. Rummel of New Orleans preached the sermon.

Bishop Boudreaux is a native of Berwick, Louisiana, a small town on an outlet to the Gulf at the southeastern extremity of the Lafayette Diocese. It is especially fortunate that this son of a Berwick businessman was made auxiliary bishop of a diocese that teems with Negroes. His parents and sisters are warmly lauded among the 300 Negroes of Berwick for their lifelong kindness and respectful treatment of Negroes. The new bishop himself, it is recalled by a middle age Negro workman at Berwick, always acted kindly towards Negroes in his small hometown, ever since his young boy-

hood. However, despite the humane approaches made towards them by the Boudreaux family and by others like them, the Negroes of Berwick are not Catholics though nearly everybody else there is. Only one Catholic Negro is found in the town. The Negroes attend a Methodist church and two Baptist churches. The people are remarkably respectful to a Catholic priest, however, and employ his name, Father, very facilely. They are a very low income group and have long had no share in the town's main industry, fishing, a once thriving enterprise. No Negro in Berwick lives in a brick house. Yet, except for some shacks, they show presentable frame houses. Somehow, the youngsters go on to higher studies. In three years eleven have gone on to college. Their perseverance record in college is good.

The Negroes in Bishop Boudreaux's home town and in the southeast section of the Lafayette Diocese generally are of a different background from Negroes through the remainder of the diocese. Contact with Louisiana's French element is missing among them. Their names are most often non-French. Their speech shows no trace of the French tongue, and few of them are Catholics. They are intelligent, thrifty, and industrious people. It is a pity the distant past did not bring them closer to the Catholic Church. Perhaps the future will. ■

For the lay men and women, both single and married, who want to give a few years at special tasks to further the Church overseas, investigate immediately the LAY MISSION-HELPERS.

LAY MISSION-HELPERS, 1531 W. 9th St., Los Angeles 15, Calif.

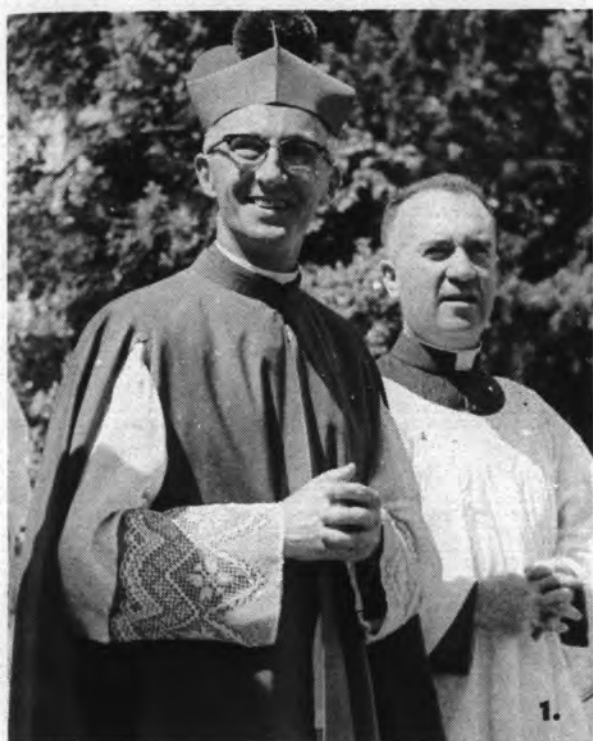
Please inform me about the following which I have checked.

- ☐ How to become a lay missionary overseas.
- ☐ How to become a Mission Man (Lady), helping with prayers and contributions.

Mr./Mrs./Miss _____

Street _____

City _____ Zone _____ State _____ Phone _____



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1. Bishop-elect on way to Cathedral
2. St. John Cathedral at Lafayette
3. Apostolic Delegate (center)
4. New bishop received ring and crosier of the late Bishop Jules B. Jeanmard
5. Archbishop Cody, Bishop Schexnayder, and the new bishop's parents.

Efforts for Conversions at Chicago

by a PAULIST FATHER

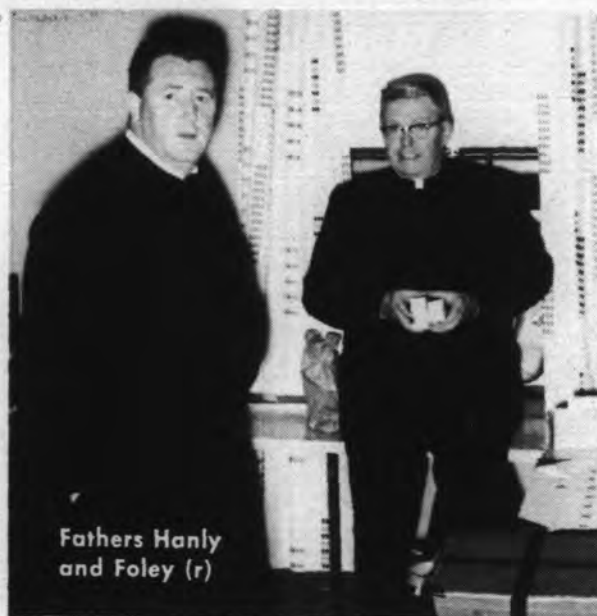
The sprawling city of Chicago, the teeming home of the Untouchables and the headquarters of the Black Muslims, has presented the Church with a pressing problem. The city is rapidly changing its Catholic and Caucasian population for a non-Catholic, Negro population. The once thriving Catholic neighborhoods find that many of their large and magnificent parishes are depopulated of Catholics.

As an example, take St. Laurence Parish located at 72nd and Dorchester Streets in South Chicago. Five years ago the neighborhoods assigned to this parish contained a population that was about 80% Catholic. Within the near future the population will be about 6% Catholic. Most pastors would be tremendously discouraged at losing nearly all their congregation in just a few years. Father Maurice Foley, the pastor at St. Laurence, views the change more as a big chance for the Church to reach a people isolated from it through decades stretching all the way back before the Civil War. He believes that it is the working of Providence that has now given the Church, with full facilities in Chicago, a chance for abundant contact with the American Negro.

Since many of the newcomer Negroes had perhaps a vague and unfavorable image of the Catholic Church Father Foley felt that a routine invitation to visit St. Laurence Church might fall on deaf ears. He discussed the matter with Father Joseph Hanly of the Paulist Fathers and decided in favor of an outdoor revival. It would be staged in the yard of St. Laurence School.

The outdoor revival is a practice in use by the Paulist Fathers. It was initiated by Paulist Father, Aloysius Burgraff, in Baltimore. Father Burgraff, director of a Paulist Catholic Information Center, merely adapted the Paulist Fathers' mission trailer

(Continued on Page 222)



Fathers Hanly and Foley (r)



A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

•

Please inform us if you get more than one copy of the Messenger each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Messenger, Bay Saint Louis, Mississippi.



A Catholic instructor employed in a public school.

One balmy Sunday morning last May I was drinking a second cup of coffee when an unexpected caller knocked on my front door. The knock was forceful and meaningful. I unlatched the screen door and voiced a "Hello, Mr. Smith, come on in!" I was confronted by the parent of one of our graduating seniors. His body seemed to have vibratory motion and his speech was incoherent. Continuing to stand in my living room, he blatantly muttered, with eyes blazing and hands flitting:

"How in the world," he spluttered, "can a girl like that be salutatorian? That's an honor, and she has two children . . . and she isn't even married . . . grades aren't everything; it's your moral conduct also . . . what will the other people think about us over here . . . ?"

Once, at twilight of a fall day, I had another unexpected visitor in my home: Pat, a male high school student, who had been tagged by some adult citizens in our town as "wild."

"You busy?" asked the young man.

I was. However, I sensed that Pat had some kind of problem, and needed a listener. I was it.

"I goofed in school last year," he stated apologetically, "and I want to make up for lost time . . . yea, I went around with the wrong crowd . . . but some (teachers) out there can't tell me nothing; they do worse things than I do . . . and I've problems at home . . ."

Daily I am confronted by teen-agers and by some adults for answers to questions and problems, anxieties and frustrations, and the paradox of it all is simply this: I am a Roman Catholic in the Bible Belt—the first Catholic Negro in my school—teacher of journalism and adviser of student publications in a Negro public high school; and I am unmarried.

Yes, I am astonished to be placed in such an involuntary role of listener, counselor, or confidant; however, it is obvious that "the harvest is rich" in my newly adopted town—not for converting any citizens to Catholicism, but for giving examples of Christian living. Let me tell you about it briefly.

**While this frankly written article is true, names of places and institutions are fiction.*

THE VITAL ROLE OF



Odilia is located on the prairie plains of West Texas, west of Fort Worth and east of El Paso. The city has seen swifter transformation, rural to urban, pastoral to industrial, than any other city in the state. Nearby wells have kept it in first or second place as a top oil producing center for the past several years.

The metropolitan area of Odilia has had fabulous growth in the last three decades, increasing in size from 4,000 to more than 90,000 people.

In this city there reside more than 5,000 Negroes "across the tracks." They are not employed directly or indirectly in the oil industry, the area's main source of wealth. If you are an unskilled Negro in Odilia, you earn your livelihood in one of four ways: domestic service, common labor, gambling or thievery, or public welfare. The so-called "white collar" Negro citizens are those few employed in the public school system, one physician and dentist, four Protestant ministers, and four or more restaurant owners.

The bulk of the Negro inhabitants could easily be called "transients." Perhaps this instability is due to economical and sociological causes. Older inhabitants offer this information: "Many of the 'transients' are social deviates from other communities in the state." School records support this observation.

Shakespeare High School, therefore, reflects all that is unhappy about the Negroes' way of life in Odilia. Even into its academic halls the group's problems intrude.

Into this community I sallied more than three years ago, armed with formal education in a Catholic college and a state university and with experience in a Catholic publication. After my first year in this ghetto section of Odilia, I was prepared to wave my little white flag in surrender and failure and retreat to the Midwest for



ROLE OF AN INSTRUCTOR

employment in private industry. I had my mind made up that Odilia's Negro students could never attain what they so sadly lacked: wisdom as well as knowledge, compassion as well as high personal standards, convictions as well as disciplined reasoning, sensitivity to beauty as well as tough-minded ability to distinguish between the genuine and the phony, individuality as well as willingness to work together with others toward a common goal—first-class citizenship.

In the intervening months—summer vacation—I did a self-analysis with the help of a priest-friend, and came forth with the concept that sanctity was *not* for the privileged few! Before I had been selfish in my thinking, but after Father's wise advice I took on renewed faith in mankind and a better perspective of the situation in Odilia. I became fully aware for the first time that I had been given a unique chance to do good there. Thus this community has become my niche in life.

I was about as eager as a first-grader when September came bringing my second year of employment in the public school system. I began work that year with the following convictions:

My first year in this public school, I was unreasonably critical of the complacency of many students; for instance, their inability to read adequately; their lack of information about current and historical events; and their indifferent attitude toward curricular activities. Their senses of values appeared to lean toward mediocre living habits, and they had strong attractions for the immoral and unethical practices of some adults. All this had galled me no end, and I had refused to see there might be ameliorating reasons for it all.

To help these students I had to improve myself by broadening my per-

ceptions. In short, I had to become a realist! Odilia's Negroes were far behind because their "across the tracks" environment was decades behind time. In fact, it reverted all the way to slave days.

"Forget the unfortunate situation into which you have been placed; you have the same ability as others and with countless efforts you can develop your natural talents in an ennobling way." The above statements became my advice to all students I came in contact with, and several examples of the results follow:

The student newspaper won First Place Award from the National Scholastic Press Association, the University of Minnesota, for two consecutive years; First Place International Award for two consecutive years, Quill and Scroll Society, Iowa State University; First Place Award (Quill and Scroll Citation) for exceptional programs in observance of National Newspaper Week—two consecutive years.

The student yearbook won Second Place Award from the National Scholastic Press Association.

Students with questions of moral behavior often confront me. My attitude toward them has been this: be interested in their emotional conflicts, understand their problems in view of their environments, by no means try to belittle them or disparage their problems, and be a compassionate listener. I do my best to speak with authority and convictions, and rely upon action to speak louder than words.

There can be no doubt that a Catholic layman can find a definite challenge as a teacher in a public high school, and in turn execute a rebuttal to the graphic phrase once used by St. Augustine to characterize teachers who forget their essential vocation: "Mere merchants of words rather than fashioners of souls."

The Divine Word spoke many words when He walked our earth. Words of profound wisdom and abiding consolation. Living words, because He had lived them all before He spoke them. And so they live in the hearts of those that hear or read them, imparting to them the life and wisdom and consolation of the One who spoke them.

How many souls have found comfort and peace of heart in Our Lord's Canticle of Trust. (Mt. 6,25-34) The Creator has an all-embracing care for the things He created. Even the lowliest things—the flowers of the field, the birds of the air—He clothes them and feeds them all. How much more intimate and tender and continuous is His care of us. We are far more important to Him than all the inanimate things He made. We are the masterpiece of His wisdom and love, designed to be the lords of His creation. What a source of strength for us in that thought! What a sense of security in all the ups and downs of life! God is our Father. His Son told us so. And our Father is a most loving and all-providing Father.

Anxiety is out of place. Either for material or spiritual things. Our Father will see that we have all that we need. Since He is a Father, we are then His children. Children of God. And the attitude of a child to its father should be one of trust, of complete and loving dependence. Not just occasionally, but always.

In the natural order parents love their children, and children love and trust their parents. It is instinctive. When, by baptism, we are born into a supernatural order, becoming children

of God, we readily regard Him as our Father and extend to him our affection and trust. It is the right attitude, the all-important relationship in our lives. Unfortunately, other loves and the concerns of everyday life have a tendency to dim that basic reality. And only urgent need or trouble recalls it to us.

A good child maintains an abiding awareness of its father. A good child of God maintains an abiding attitude of loving trust towards his Heavenly Father. That means he turns to God in all the events of daily life. Seeing God's Hand not only in the pleasant events, the joys and successes, but also in the unpleasant ones, the contradictions, the hardships, and failures. Nothing happens to any child of God which He has not directly sent or permitted to happen. If harsh and trying things befall us He is aware of them. He is a good Father, beyond all our estimates of good. A good father has to correct his child at times; he has to impose difficult tasks in order to train it for larger growth and responsibilities. Should not our Heavenly Father also? Seldom does a child know what is for its own good; the father does. Especially is this so in our relationship with God. Trust Him. If He takes away His gifts it is only to restore them, later on, in greater depth and abundance, or to replace them with more precious ones. Removal of the gift puts an end to any self-complacency, to the wrongness of our taking personal credit for the gift displayed or the results it produced. We may have been totally unaware of that attitude on our part. But He was not. And we have to learn, by experience, that *our greatest se-*

curity is in realizing that we have no security—except in Him.

That is the lesson we are to learn from the loss of any of His gifts, or from any trouble that He allows to happen to us. God wounds us to heal; He cuts to cure. And when the cure is wrought then He restores the gift. Because the gift will now be rightly used, with no danger to us and with greater possibilities for good. We still remain aware of the gift, but now we do not look so much at the gift as at the Giver.

God is your infinitely loving Father. He never fails to live up to that. You are his trusting child. You fail frequently to live up to that. Especially in the things you ask of Him. They are such small things: success in this or that business venture, cure of sickness, a solution of some problem or trial. He is interested and concerned in these and all things that concern you. But you do not do Him honor by these petty requests for ephemeral gifts. If you had a millionaire father and whenever you requested money asked only a penny, he would conclude you thought him a miser, that you thought his love for you only went as far as the littlest thing.

“Little-mindedness is the capital vice of the servants of God, just as pride is the capital sin of His enemies.”

From our Heavenly Father we should ask the greatest graces, the highest and noblest gifts. Ask to become a saint. It is not humility to say: “Oh, I couldn’t ask for *that*. I’m just ordinary.”

Our Lord did not restrict us in our prayers. He simply said, “Ask, and you shall receive; seek, and you shall find; and knock, and it shall be opened to you.” (Mtt. 7,7) and “*Whatsoever* you ask in prayer believing, you shall receive.” (Mtt. 21,22)



NOVENA to SACRED HEART

SEPTEMBER 27 - OCTOBER 5

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

.....

.....

.....

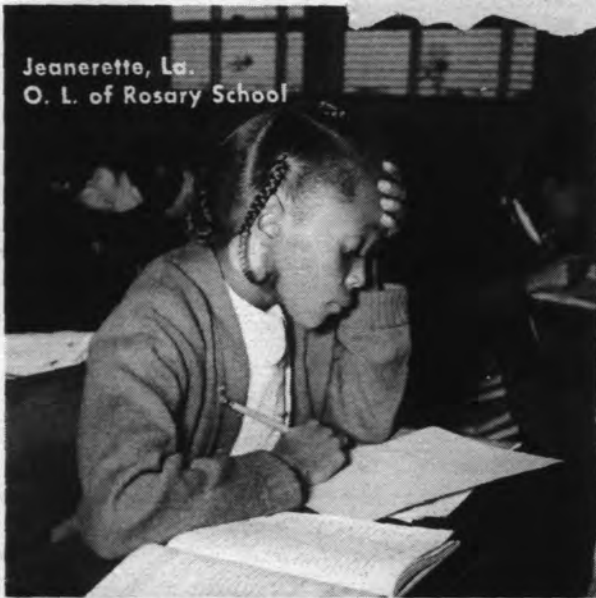
Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

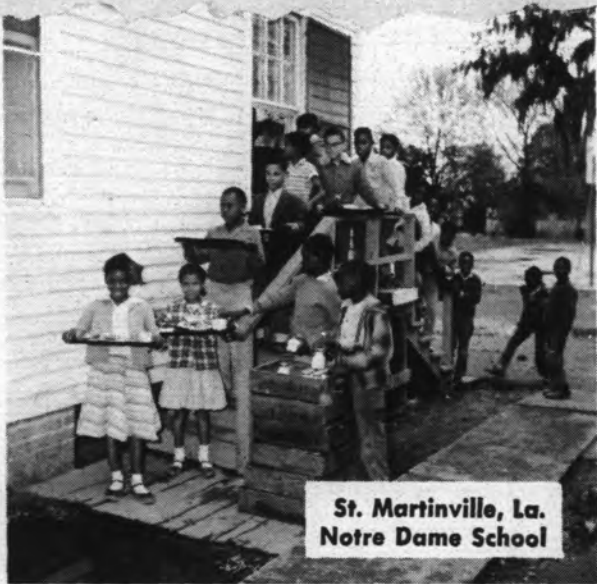
(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

BACK TO SCHOOL.

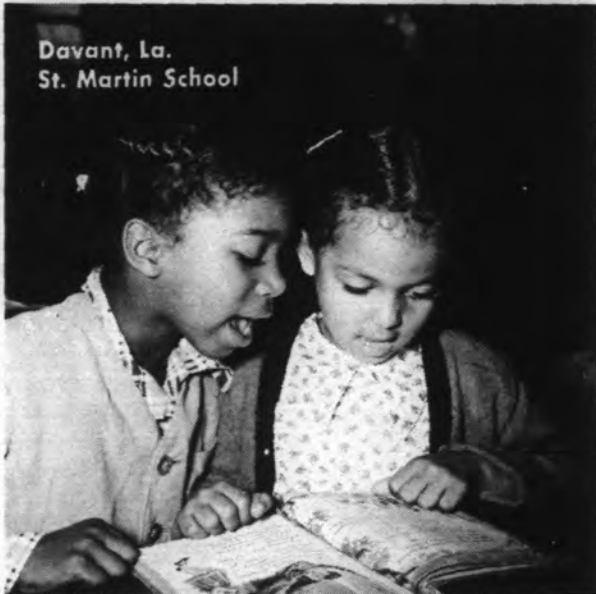
Jeanerette, La.
O. L. of Rosary School



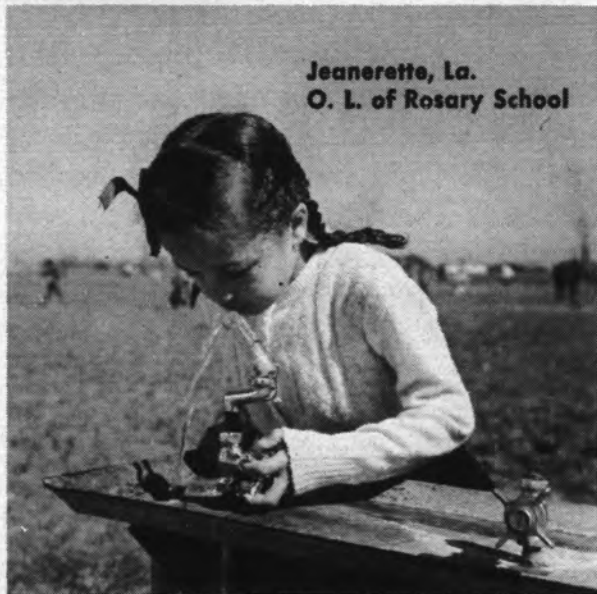
St. Martinville, La.
Notre Dame School



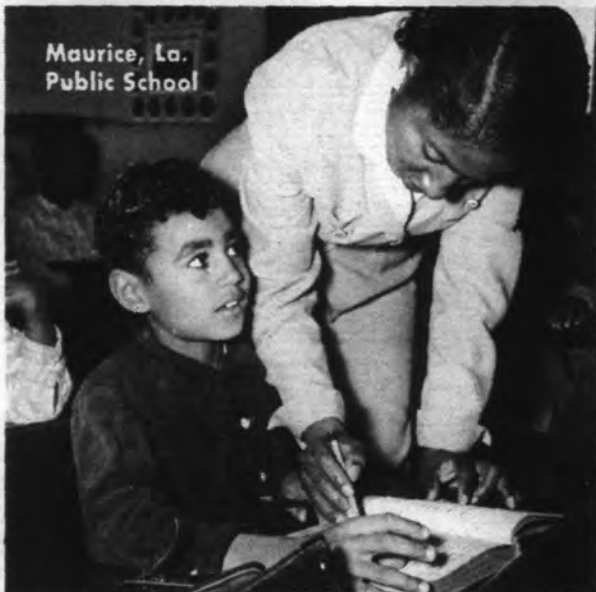
Davant, La.
St. Martin School



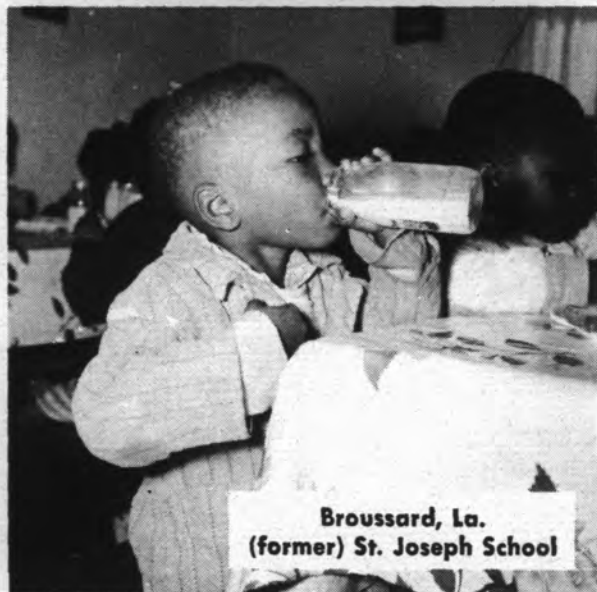
Jeanerette, La.
O. L. of Rosary School



Maurice, La.
Public School



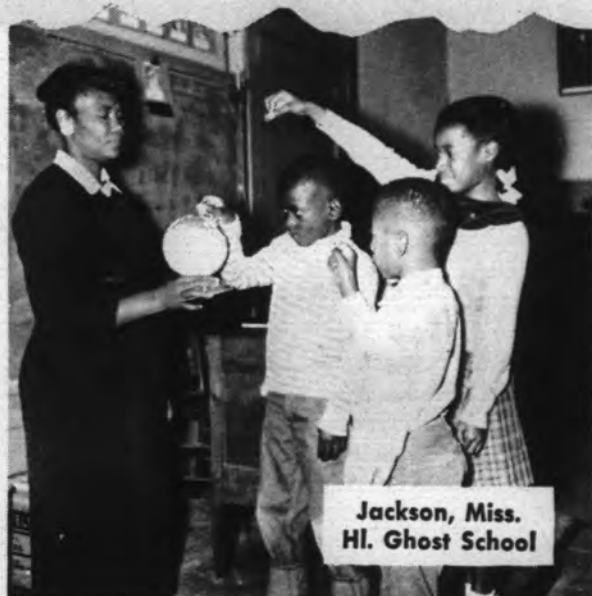
Broussard, La.
(former) St. Joseph School



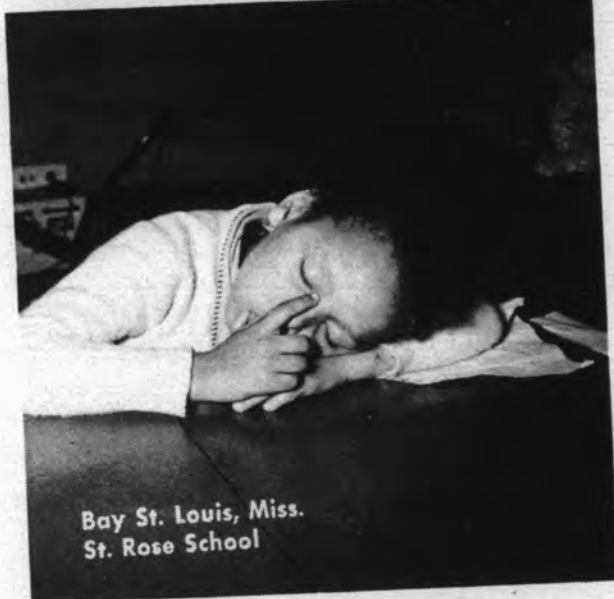
A Photo Display From The South



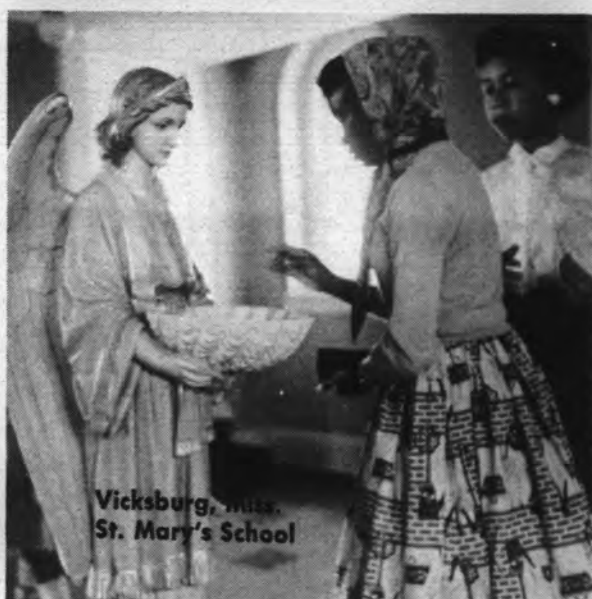
Lafayette, La.
Hl. Rosary Instit.



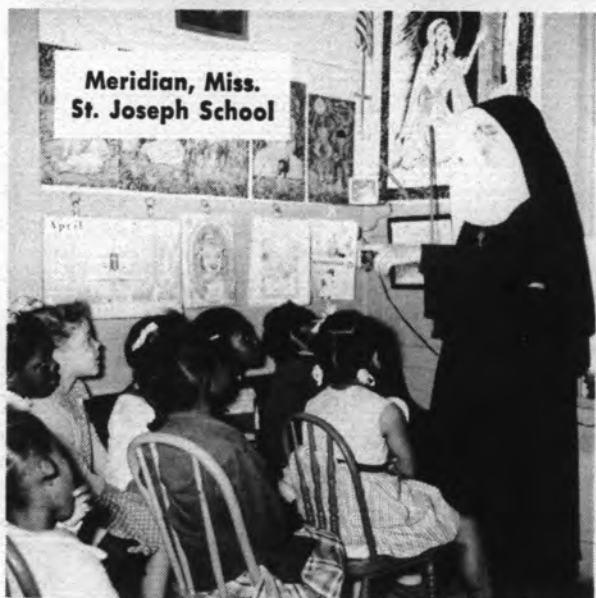
Jackson, Miss.
Hl. Ghost School



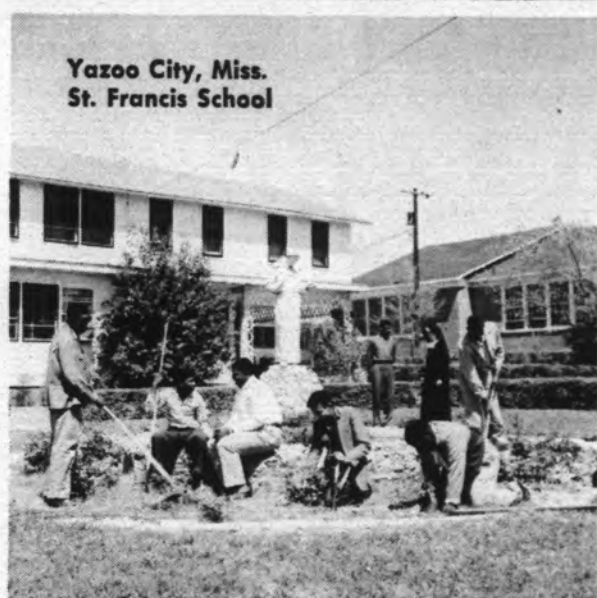
Bay St. Louis, Miss.
St. Rose School



Vicksburg, Miss.
St. Mary's School



Meridian, Miss.
St. Joseph School



Yazoo City, Miss.
St. Francis School



The Knights and Ladies of Peter Claver held their annual convention at Lafayette, Louisiana, August 5-8. It was the 47th such gathering for the more than 13,000 Catholic men and women. Delegates came from sixteen states to represent the 125 units (Councils) of the Knights and the 110 units (Courts) of the Ladies. Though not empowered to send delegates to the convention, the 41 units of the organization's Junior Knights and its 66 units of Junior Daughters were represented by an appointed director. Shortly before the convention's opening the organization published its annual report of finances, membership, goals, etc. The report reveals encouraging signs of growing strength and vision.

In that same report the organization's Supreme Knight, Eugene B. Perry, M.D. of Houston, Texas, observed: "We are dedicated to help all races, especially those in the Catholic fold. All races of good practical Catholics are eligible for membership in the Knights of Peter Claver and its Ladies Auxiliary and the Junior Knights and Junior Daughters divisions."

The *Messenger* annually gives photo coverage to the organization's convention. Usually the more formal aspects are pictured of this impressive gathering of Catholics. This year, a departure with the past was attempted. The cameraman focused on informal aspects of the convention. The accompanying photos depict such activities.

As a parting observation it may be remarked that the organization might well look back with envy on its tremendously impressive convention of last year (1961) at Washington, D.C. That convention was staged by the national office, an agency eminently qualified (more than any local council) to put into right operation the huge annual convention. The Knights and Ladies of Peter Claver can ill longer afford conveying a hapless image. The annual convention, most certainly, ought to be competently staged in every way. Can it be hoped that this very important matter will one day be totally committed to the care of the organization's highly qualified national office?—Editor



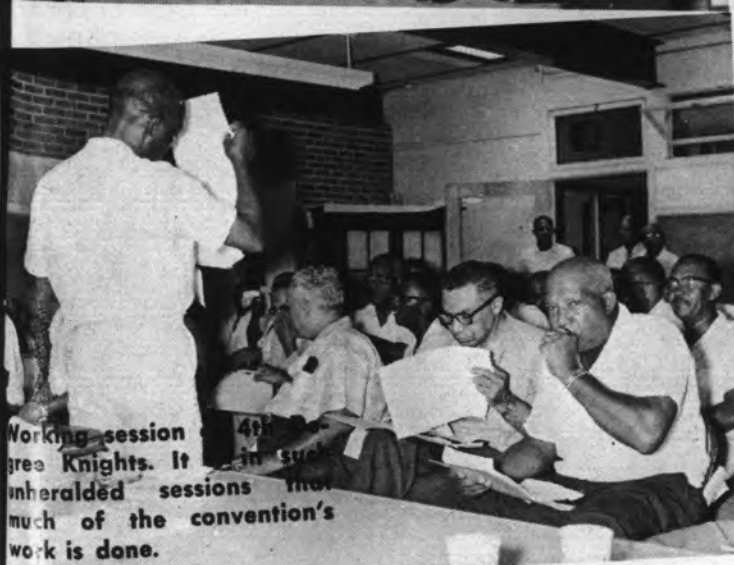
Delegates newly arrived.



Brother Knights meet.

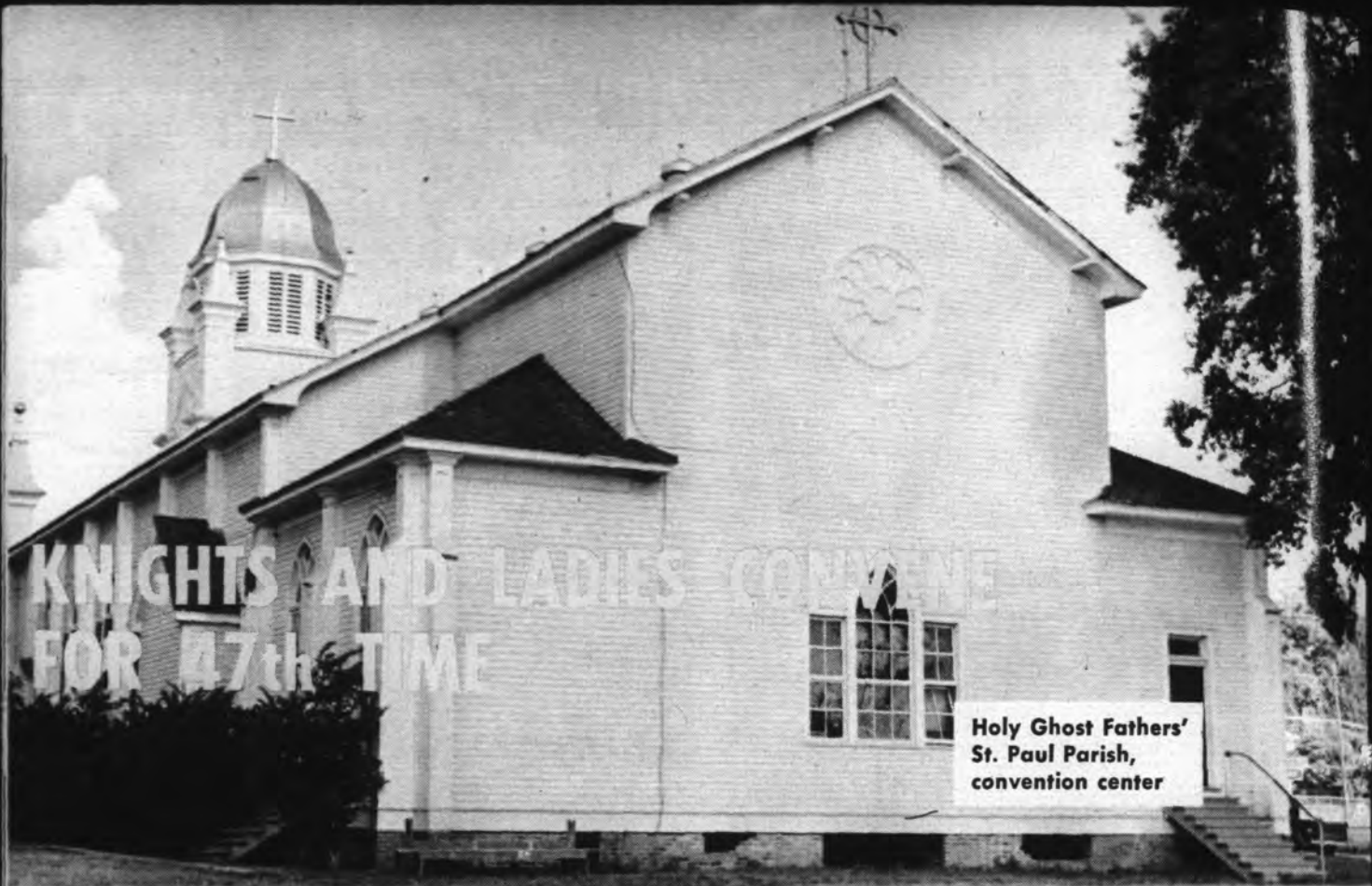


Studying the agenda.



Working session 4th degree Knights. It is in such unheralded sessions that much of the convention's work is done.





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REGISTRATION



Brother Knights meet.



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Working session - 4th degree Knights. It is in such unheralded sessions that much of the convention's work is done.

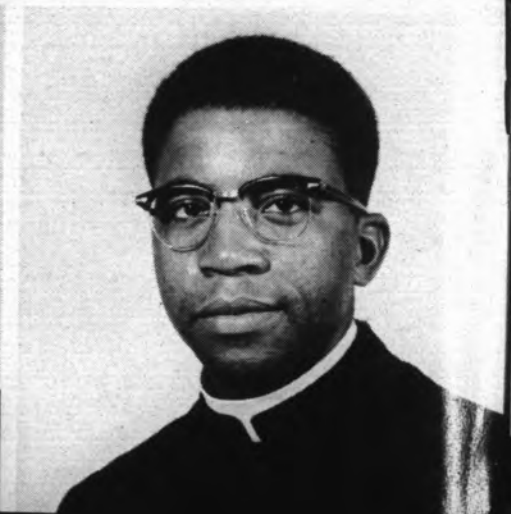
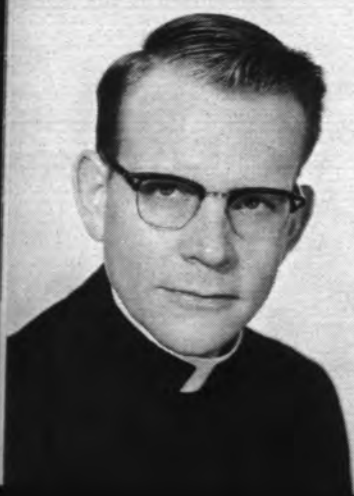
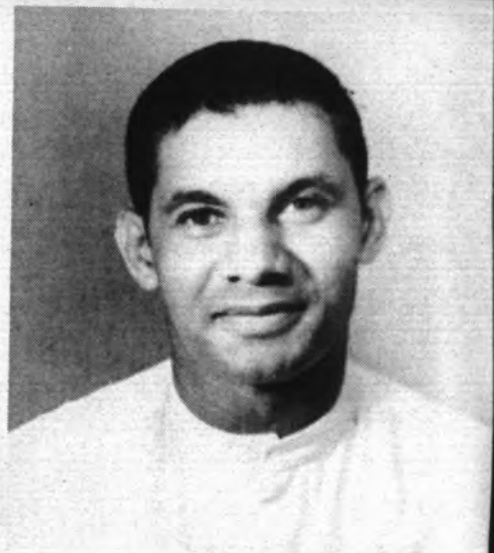


ALUMNI to the FOREIGN MISSIONS

Bishop J. Bowers, Ghana, 1939
Rev. Richard Winters, Congo,
1952
Rev. Edward Baur,
New Guinea, 1956

Rev. George Wilson, Ghana,
1941
Brother Michael, Ghana, 1948
Rev. John Sheerin,
New Guinea, 1956

Rev. Curtis Washington,
Ghana, 1949
Brother Stephen, Ghana, 1953
Rev. Raymond Guidry, Ghana,
1957



Rev. A

DIVINE WORD SEMINARY BAY SAINT LOUIS, MISSISSIPPI

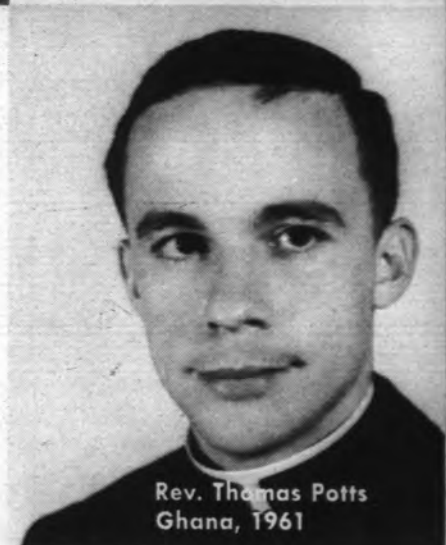
gton,
na, 1953
Ghana,

Rev. Raymond Caesar,
New Guinea, 1961
Rev. Robert Hoffman,
New Guinea, 1961
Rev. Anthony Dugay, Ghana, 1962

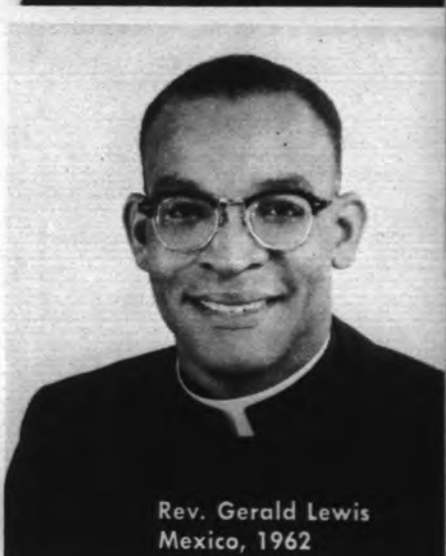
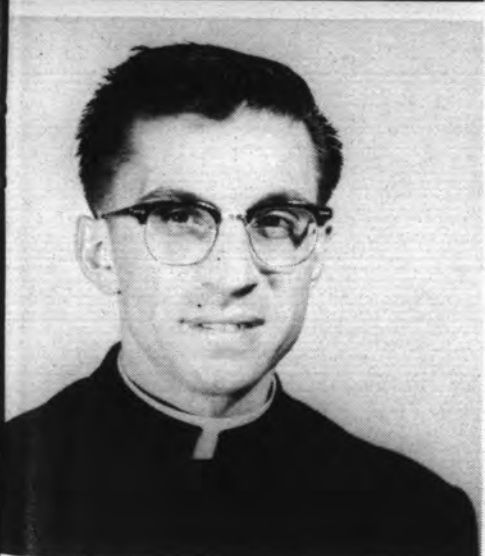
Rev. Edwin Geers, India, 1961
Brother Valentine, Ghana, 1961
Rev. August Lang, Ecuador,
1962



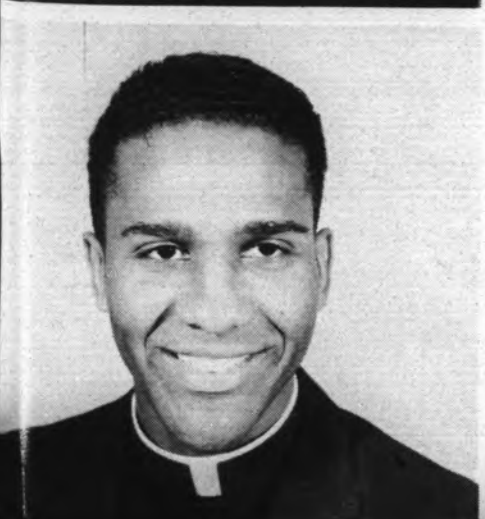
Rev. Dominic Carmon
New Guinea, 1961



Rev. Thomas Potts
Ghana, 1961

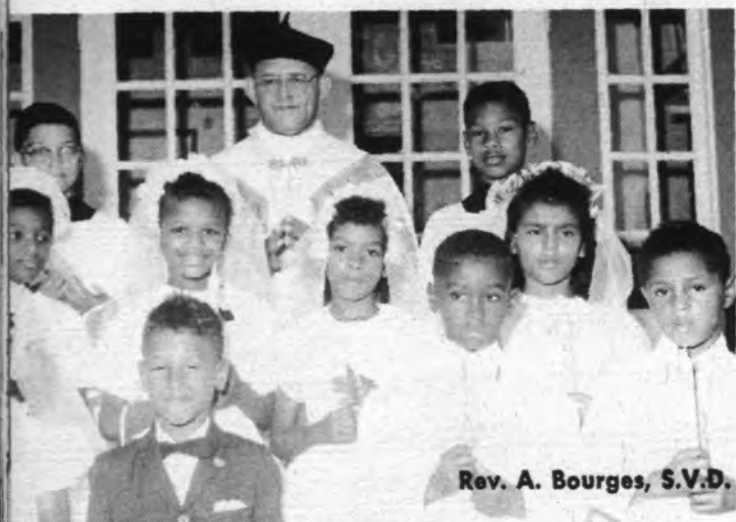


Rev. Gerald Lewis
Mexico, 1962

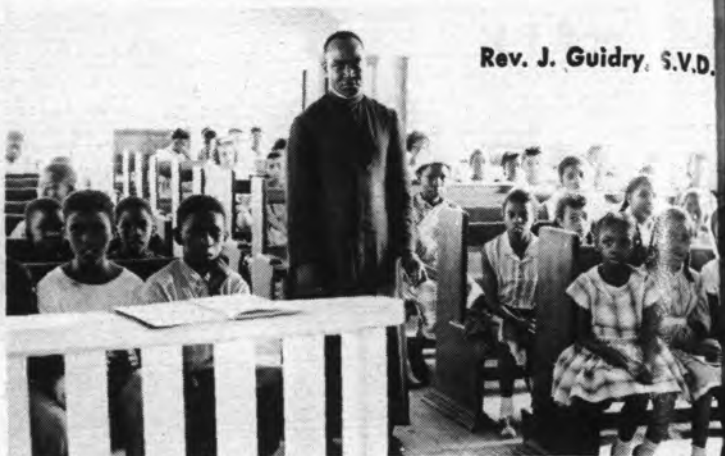


Rev. Hartfield Myvett
Mexico, 1962

ALONG THE DIVINE WORD



Rev. A. Bourges, S.V.D.



Rev. J. Guidry, S.V.D.



Rev. F. Robinson, S.V.D.



Colored diocesan seminarian teachers



At St. John Plantation, mission of St. Martinville.

Summer months just over saw a flurry of activity in our Divine Word Missionaries' Religious Vacation Schools. Everywhere the Bishops have asked that the children who are not in parochial schools be taught the catechism in the summer months and be prepared for receiving the Sacraments if they are Catholics. This is an old program, of course, but it has received a new impetus from the Bishops. The accompanying photos (left) show aspects of the program at Notre Dame Church, St. Martinville, La., and (right) at St. John Vianney Mission, Mouton Switch, La. Other missions conducted similar religious schools during the summer vacation. At Clarksdale, Mississippi, for example, the two lay apostles (*Pax Christi*) and three parishioners instructed more than fifty non-Catholic children daily for three weeks. They were taught the catechism, hymns, and how to say the Rosary.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries



Legion of Mary
St. Peter Parish
Pine Bluff, Ark.



Mr. and Mrs. John
LaCroix, golden
wedding anniversary,
St. Martin Parish,
Davant, La.



The brave Cardinal of China, Thomas Tien, S.V.D. (center), bade a temporary farewell to the U. S. with the posing for this photo at San Francisco's airport. He was returning to Taipei, Formosa after a very taxing round of calls in the States. The 72-year-old prelate, who has battled long to retain a minimum of failing eyesight, and who shows signs of severe injuries suffered in an automobile accident a few years ago, traveled over the States raising funds for his work on Formosa. Before his departure he finally expressed confidence that the Communist power in his homeland will one day topple. He believes it will happen within the lifetime of generations now living, but not within his own. It will be effected by the Chinese themselves. He said, "The more they (the Chinese) are persecuted, the stronger they become." Archbishop McGucken of San Francisco (to the Cardinal's left) expressed farewell in the name of American Catholics.

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

DIVINE WORD MISSIONS

Statistics of Souls under Care—Divine Word Missionaries' Southern Province of the United States
SEPTEMBER 1, 1962

Missions and Stations	Missionaries in Residence	Parishioners	Infant Baptisms in 1961	Adult Converts in 1961	Adults in Convert Classes	Pupils in Parish Schools	Pupils in Public Schools Receiving Religious Instruction	Sisters	Lay Teachers
ARCHDIOCESE OF NEW ORLEANS, LOUISIANA									
Pointe-a-la-Hache, ST. THOMAS	1	325	14	0	0		0		
Davant, BLESSED MARTIN DE PORRES	2	800	33	5	4	154	120	0	3
Belle Chasse, OUR LADY OF PERPETUAL HELP (plus 2 Stations)	2	2,400	69	4	5	120	481	2	4
Braithwaite, ASSUMPTION OF OUR LADY (plus 1 Station)	1	498	12	1	0	0	220	0	0
ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA									
San Francisco, ST. FRANCIS XAVIER	1	473	12	20	20	350	20	7	3
Oakland, ST. PATRICK	2	800	40	44	15	210		5	0
ARCHDIOCESE OF LOS ANGELES, CALIFORNIA									
Los Angeles, ST. LEO	4	2,400	44	28	10	402	152	7	2
DIOCESE OF NATCHEZ-JACKSON, MISSISSIPPI									
Vicksburg, ST. MARY	2	400	21	12	10	363	8	12	3
Jackson, HOLY GHOST	1	370	24	23	13	397		12	4
Jackson, CHRIST THE KING	1	135	5	7	8	280	0	7	3
Yazoo City, ST. FRANCIS	2	207	8	13	13	403	1	12	1
Clarksdale, IMMACULATE CONCEPTION	1	112	2	4	3	355	0	6	4
Mound Bayou, ST. GABRIEL	1	90	2	4	1	99	1	4	1
Greenville, SACRED HEART	2	340	27	21	12	323	26	12	2
Bay St. Louis, ST. ROSE DE LIMA	2	800	33	2	2	204	45	8	1
Meridian, ST. JOSEPH	1	177	7	8	6	240	24	7	2
Hattiesburg, HOLY ROSARY (plus 1 Station)	1	101	4	4	17		32		
DIOCESE OF LAFAYETTE, LOUISIANA									
Lafayette, IMMACULATE HEART OF MARY (plus 1 Station)	3	4,832	228	1	6	342	420	7	2
Lafayette, HOLY ROSARY INSTITUTE (Industrial School)	4					372		13	3
St. Martinville, NOTRE DAME (plus 1 Station)	2	4,000	151	5	3	282	1,082	5	3
Elton, ST. JOSEPH (plus 1 Station)	1	1,142	39	2	3	0	348	0	0
Broussard, ST. JOSEPH (plus 3 Stations)	1	1,559	49	0	2	0	374	0	0
Jeanerette, OUR LADY OF THE ROSARY	1	435	23	5	12	152	55	0	4
Franklin, ST. JULES (plus 1 Station)	1	630	25	18	15	20	164	0	1
Franklin, ST. PETER THE APOSTLE	1	550	27	8	6	0	187	0	0
Washington, HOLY TRINITY	1	553	35	55	6	0	222	0	0
Maurice, ST. JOSEPH	1	732	22	2	2	0	157	0	0
Duson, ST. BENEDICT THE MOOR	1	502	15	0	1	0	90	0	0
Scott, BLESSED MARTIN DE PORRES	1	824	40	0	0	0	555	0	0
DIOCESE OF LITTLE ROCK, ARKANSAS									
Little Rock, ST. BARTHOLOMEW	1	312	25	21	22	350	8	7	4
North Little Rock, ST. AUGUSTINE	1	183	14	5	24	203	3	3	2
Pine Bluff, ST. PETER (plus 1 station)	1	273	8	11	7	129	2	4	1
DIOCESE OF AUSTIN, TEXAS									
Austin, HOLY CROSS	1	195	17	13	4	0	35	0	0
Luling, ST. JOHN THE EVANGELIST	1	594	39	1	3	0	205	0	0
Giddings, ST. MARGARET (plus 1 station)	1	328	16	0	0	0	86	0	0
Waco, ST. JOHN THE BAPTIST	1	72	11	0	5	30	19	0	1
TOTAL	52	28,144	1,141	347	260	5,780	5,267	140	54

Divine Word Missionaries in Residence—increase of 2
Number of Parishioners—increase of 1,854
Infant Baptisms—increase of 1
Adult Converts—increase of 78
Adults in Convert Classes—decrease of 9

Pupils in Parish Schools—decrease of 354
Pupils in Public Schools receiving Religious Instruction—decrease of 417
Number of Sisters—decrease of 2
Number of Lay Teachers—decrease of 8



VETERAN IN NEGRO MISSION DIES

Rev. Charles Windolph, S.V.D. died during the night, July 11, at Lafayette, Louisiana. The 66-year-old Divine Word Missionary priest was director of Holy Rosary Institute, a coed day and boarding, grammar and high school for Catholic Negroes at Lafayette. He had held the position since February 4, 1941. Death came after a heart attack suffered on July 6.

Father Windolph was a native of Burgwalde, Germany where he was born November 23, 1896. He entered the Divine Word Seminary at Steyl, Holland in 1910. He was ordained at St. Gabriel Seminary near Vienna, Austria on May 26, 1927 after about a decade of studies there. From 1927 to 1939 the priest received assignments to various Divine Word Seminaries in Europe, some of which were in Hungary, Holland, Austria, and Poland. In 1939 he was assigned to the Divine Word Seminary at Bay St. Louis, Mississippi. After a short stay there he was assigned to direct Holy Rosary Institute at Lafayette.

In his 21 years at the school he more than tripled its size and the number of its students. He added seven buildings to the school's sprawling campus. It was his satisfaction to present diplomas to 72 seniors at the last closing exercises. This was one of the largest graduating classes in the school's history.

Father Windolph was buried at the Bay Saint Louis seminary on July 16. May he rest in peace.

NEW APPOINTMENTS

Verbum Dei High School, Los Angeles, Calif.

Rev. Joseph Francis, S.V.D., Principal, by July 1
Rev. Alex Hoefler, S.V.D., teacher, by Sept. 3
Rev. Mark Figaro, S.V.D., teacher, by Sept. 3
Rev. James Henry, S.V.D., teacher, by Sept. 3

Parishes

Rev. Anthony Bourges, S.V.D., pastor, by Aug. 23
Holy Ghost Church, Jackson, Miss.
*Rev. Arthur Winters, S.V.D., pastor, by Aug. 23
Notre Dame Church, St. Martinville, La.
Rev. John Gasper, S.V.D., pastor, by Aug. 23
Christ the King Church, Jackson, Miss.
Rev. Elmer Powell, S.V.D., pastor, by Sept. 15
St. Paul Church, Baton Rouge, La.
Rev. Francis Shigo, S.V.D., assistant, by Aug. 23
St. Mary Church, Vicksburg, Miss.
Rev. Malcolm O'Leary, S.V.D., assistant, by Sept. 3
Sacred Heart Church, Greenville, Miss.
*Rev. Joseph Huang, assistant, by Sept. 3
St. Francis Church, Yazoo City, Miss.

Special Assignments

Rev. Joseph Eckert, S.V.D., director, by Sept. 1
Divine Word Missionaries' House, New Orleans, La.
Rev. John LaBauve, S.V.D., missions, by Sept. 15
Parish Mission Cycle, Indianapolis, Ind.
Rev. William Oliver, S.V.D., administrator, by July 14
Holy Rosary Institute, Lafayette, La.

Seminaries

Rev. Donald LeBrun, S.V.D., teacher, by Oct. 25
Major Seminary, Bay Saint Louis, Miss.
Rev. Vincent Waiches, S.V.D., teacher, by Sept. 5
Major Seminary, Techny, Ill. (pastoral theology)
Rev. Wm. Caffrey, S.V.D., ass't pref. & voc. by Sept. 3
Divine Word Seminary, Riverside, Calif.
*Rev. Hubert Singleton, S.V.D., ed. & voc. by Sept. 3
Divine Word Seminary, Bay Saint Louis, Miss.

Pastoral Year of Studies, Divine Word College, Washington

Rev. George Artis, S.V.D., by Aug. 13
Rev. Charles Burns, S.V.D., by Aug. 13
Rev. Anthony Dugay, S.V.D., by Sept. 17
Rev. Hartfield Myvett, S.V.D., by Sept. 17
*a temporary assignment

Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

CATHOLICISM AMONG

Reportedly there are about 100,000 Negroes in Pittsburgh. Nearly all of them are in the crowded and oft-squalid midcity Hill District, and in the more residential-like, east-city Homewood. Elsewhere in Pittsburgh Negroes are found living in small pockets. There are, of course, some fortunate few who have established homes outside these areas. Among all these Negroes the number of Catholics is reported to be about 3,000. Most of the 3,000 attend six churches. St. Brigit (old Holy Trinity Parish) and St. Richard are in the Hill District. St. Benedict the Moor Church formerly existed in the Hill District under care of the Holy Ghost Fathers, but it has now been discontinued. Holy Rosary, Help of Christians, Corpus Christi, and St. Lawrence are the churches attended by Negroes in the Homewood area. Except at Holy Rosary, however, the number of Negroes seen at these latter churches is always quite small.

This spread of Catholic Negroes from the boundaries of the new discontinued St. Benedict Church to the six indicated above began about 1943. This is the year in which began the current era of Catholic interest in Pittsburgh's Negro population. It was during the years of World War II, when the influx of Negroes from Georgia, the Carolinas, and the Virginias into Pittsburgh reached its heights. Some among the Catholic clergy were moved by the sight of so many obviously unchurched people living around the Catholic churches that dotted Homewood and the Hill District. From the reaction of these good priests there developed an effort to welcome Negroes to the Catholic fold. A group of priests began preaching on the streets; a center of contact, called House of Mary, was established; and other churches besides St. Benedict began admitting Negro parishioners. Among those priests who began the street preaching, which continues to this day with one prolonged interruption after its second year, were Fathers William Connare (now Bishop of the Greensburg Diocese), John Hugo, Thomas Lappan, Farina, Meenan, Ott, and others. In the past



Sister Cyril with objects
collected for children's party.

year a Negro priest, Father John LaBauve, S.V.D. of the Divine Word Missionaries, was invited to take part in this remarkable effort. His presence and his message won wide attention among the people. The churches which began admitting Negro parishioners along with the now discontinued St. Benedict Church were already named. The story of the House of Mary is interesting.

Father Hugo was on the faculty of the Sisters' of Charity's Seton Hill College not far from the city. He suggested that Father Norbert Georges, O.P., who was in Pittsburgh for a street preaching engagement, deliver to the Sisters his lecture about Blessed Martin de Porres the Negro candidate for sainthood, for this was the same Father Georges who through long years promoted the cause of the recently canonized Saint Martin. Several times in his lecture the priest digressed to comment on the extreme conditions he had noticed among Pittsburgh's Negroes. He observed that unless attention were given to the area it would come under the Communist Party's strong influence within a few more years.

The college's Dean of Women, Sister Cyril Aaron, S.C., sat in the audience. She was struck by the priest's concern and determined to peek into the Hill District at her first opportunity. She did. She hastened back to the college to ask the Mother Superior's immediate leave for work there. Just what work, she did not know, but she had no doubt it would quickly be found, so desperate was the situation. With Sister Angelica Little, S.C. She set forth with \$78 which Mother allowed her to retain from the fund she administered at the college.

Father Timothy Murphy, C.S.Sp. at St. Benedict Church advised her to take a census in his territory (the Hill

District) as a way to quickly gain the widest background knowledge of the neighborhood and of the people. She visited nearly every door in the crowded Hill District and discovered an appalling amount of misery. The Saint Vincent de Paul Society (which Father Lappan directed) and the Women of the Catholic Forum came forward with aid that continues to this day.

Father Lappan became concerned about the Sisters' hard work in combing the Hill District. They had quickly caught the Negroes' friendship, but Sister Cyril just as quickly had caught the flu and Sister Angelica had injured her knee. The priest, who took the Sisters' welfare and work to heart, suggested they get a day office where the charity cases could come to them rather than they search out the charity cases (for that is what the census counting had developed into). "Sisters, keep in touch with the poor", he said as his St. Vincent de Paul Society procured a double brick house at 1614 Webster Avenue in the Hill District. From 1943 to July, 1962 the house served as a home for the Sisters and as a center for Catholicism's most intimate contact with Pittsburgh's Negroes. They named it House of Mary. In July the Frederic Ozanam Cultural Center was opened in the Hill District and the House of Mary closed. The Sisters now reside at St. Brigit's Convent. They are to staff a parochial school opening at St. Brigit this month with the earliest elementary grades. A grade a year will be added until all the grammar grades will be established.

Efforts to found this parochial school in the Hill District had been made by Bishop Wright in 1959 but his efforts were blocked when the city condemned the building (the old St. Brigit School) in its demolition program which is hoped to change the face of the squalid Hill District. With the razing of old

St. Brigit, Bishop Wright determined to go beyond Sister Cyril's fondest dream when he projected a cultural center on the site. It would offer at once a meeting place for Negroes and Catholicism within easy reach of the people; a place for informal education through reading courses and counseling service; a place for arts and crafts pursuits; a place for forces that cultivate and refine manners, morals, and ethical standards; a place for entertainment and amusement. The center is named Frederic Ozanam Cultural Center after the St. Vincent de Paul Society's famous apostle of charity—a name most fitting for several reasons.

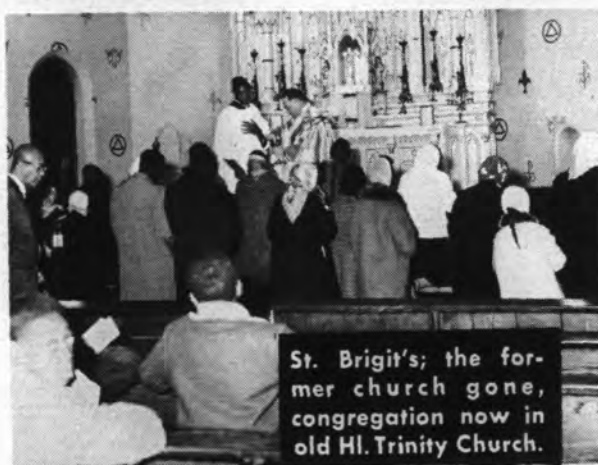
The raising of the cultural center and the opening of the new school at St. Brigit Parish are the Church's latest moves in an effort that began among Pittsburgh's Negroes much earlier than the current era of interest. "From the earliest days of the Diocese of Pittsburgh (established 1843)", wrote an anonymous chronicler whose account is on file in the office of the *Divine Word Messenger*, "Bishop Michael O'Connor appointed the Rev. Robert Wilson, D.D., who was the head of the Junior Seminary, to look after the interests of the Colored." On June 30, 1844 the Chapel of the Nativity was blessed to serve the less than 20 Catholics among Pittsburgh's 3,000 Negroes. Out of this original effort there developed St. Joseph Church and School (1867-1876), then St. Benedict the Moor Church and School (1889-1960), and finally the current era of interest outlined in this article. This article is but a necessarily brief outlining of the Catholic effort among Pittsburgh's Negroes which in its details embraces more projects and interested people than the article can attempt to cover.



Sister of Charity
St. Brigit's



St. Brigit's



St. Brigit's; the former church gone, congregation now in old Hl. Trinity Church.



St. Richard's

PHOTOS THAT WE LIKED



A former pastor visits; Josephite Missionary, Very Rev. F. Dynan S.S.J. at Biloxi, Miss.



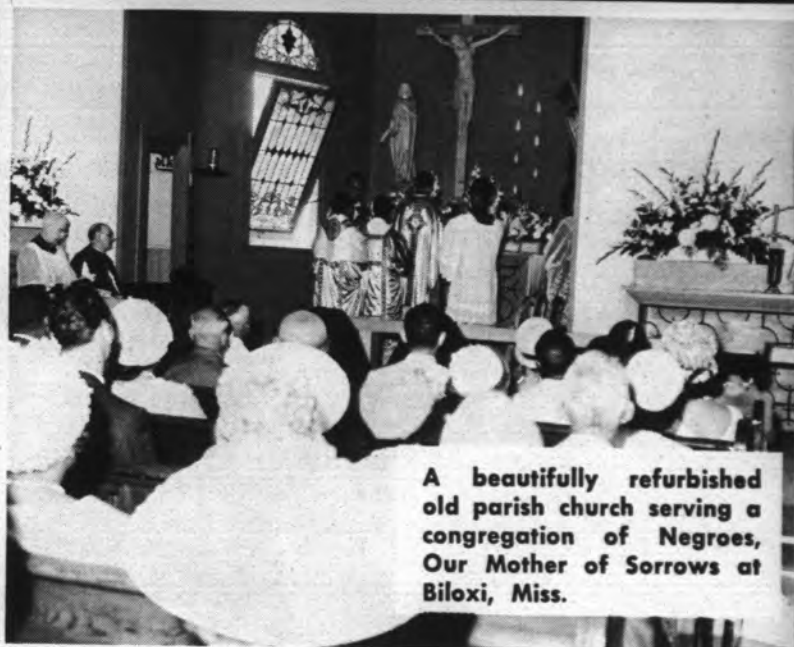
New Negro priest, Rev. Martin Madison, S.A. and his mother, a medical doctor who dedicates her services to the Spanish-Americans at Hereford, Tex.



Family of converts in Arkansas; Rev. Bede Mitchel, O.S.B. baptized the Fergusons at Charleston, Ark.



Major religious superiors of America. Among them are some who yearly send priests to the American Negro.



A beautifully refurbished old parish church serving a congregation of Negroes, Our Mother of Sorrows at Biloxi, Miss.

CORNER

Conducted by A. CORNE

My dear Boys and Girls,

Since 1956, it has been my privilege to conduct A. CORNE'S CORNER here in the MESSENGER for the boys and girls throughout this country and even in foreign lands. My aim was to help you to have fun, and to fill you with zeal for the missions. So for almost seven years, *I* had fun; *you* had fun; and your mission zeal and interest increased tremendously.

Many of you suspected during those six and a half years that A. Corne was a Priest, (one even called me 'Bishop') and you were right, I am a Priest and a member of the Divine Word missionaries. As a member of a religious society, I have recently received a new appointment, being assigned to work in a parish. It is because of this new work, that I bring to a close my efforts as editor of the *Boys' and Girls' Corner*.

These many years with you, boys and girls, have been a tremendous pleasure. I thank all of you for the many fine things you have done for the CORNER,—the letters, the poems, the drawings, the puzzle solutions, and the help you sent for my work. May God bless and keep all of you!

And now let us take our last look into A. CORNE'S MAIL BAG.

MICHAEL ARMSTRONG (Washington, D.C.) "I am a boy fourteen years old and I attend Sacred Heart School for boys in Sharon, Mass. I am to graduate from the eighth grade this June. I have been reading your CORNER for boys and girls for a long time. But this is my first letter to you. I am sending you a few cancelled stamps. I hope you can use them. Won't you please ask all of the boys and girls

to pray for me so I will make very good marks in all of my studies. And I will pray for your missions too."

Thanks for your letter, Michael. The other boys and girls can read of your request for prayers right here. May God bless all of your studies.

HILDA KIELAR (Weisbaden, Germany) "There is one question on my mind. What do you do with the cancelled stamps that you receive? What I mean is what do you use them for. If you can use European stamps I will be glad to send you some . . ."

Hilda, we get stamps, sort them, package them together and sell them to stamp dealers and collectors. The proceeds are used by us to make donations to the missions. So you share in our good work. We can use stamps from any country under Heaven. Thank you.

TERRI WILSON (Sandpoint, Ida.) "I have just started reading your magazines. And I found them very interesting. When I read the Boys' & Girls' Corner, I thought I would write a letter and send some stamps. I don't know if you can use all of them because a few of them are foreign stamps. But I hope you can. May God bless you."

Yes, Terri, we can use all of them. Thank you for your mission interest and zeal.

ROSEANNE FEHNER (Goetzville, Mich.) "... I am 12½ years old and in the 7th grade. I don't go to a Catholic school but I would like to go to one . . . I am sending some cancelled stamps, I think 44 . . . God bless you and may you carry on your work . . . P.S. Could you send me a picture of St. Bernardine? I would appreciate if you would. Thank you!"

I hope you get that chance to go to a Catholic school, next year, Roseanne. I shall be praying for it. Thanks for the stamps. I am keeping my eyes open for a picture of St. Bernardine.

IRIS TIRADO (San Juan, Puerto Rico) "Here are a few stamps to help the poor people and a \$1.00 to the new addition of Saint Louis Seminary. I am a reader of the MESSENGER for many years and I pray for the missions every day. I study in Santa Monica Academy in Santurce. May God bless you."

Iris, when I sat before my typewriter to answer your letter I found that you had given me no address, so I was unable to send you an answer. Many thanks, however for the prayers, the stamps and the donation to the addition of our Seminary. We shall be sure to include your intentions in our prayers.

DEANNA SCOTT (Bonanza, Ore.)
 "Here are some stamps for you . . . Summer school lasted for ten days. The Sisters from Sacred Heart Academy taught us. St. Pius X Church does not have a Catholic Church . . . In 4-H I am taking Flowers and Vegetable . . . Our cow had a bull calf. It looks funny. It has a white face and a black eye or black around one of its eyes. It has white on the tip of its tail . . . I remember to pray for the missions every day. Oh yes! Will you send me a holy card of St. Dorothy if you can find one? She is my Confirmation name."

Deanna, you seem to be having quite a summer, what with summer school, 4-H work, happy mosquitoes, and that bull calf which you will probably make your pet. Thanks for the mission help.

LIZ HAMBORSKY (Boulder, Colo.)
 "Once again I am sending several cancelled stamps. I hope they are more of what you can use than not. I want to tell you that I've enjoyed helping God's needy. I hope you can accomplish much over the summer months. May God bless you and your work!"

Thanks, Liz. Because of your helpfulness, I count you as a missionary, too.

JANICE WARSHAK (Mission, Texas)
 "Dear Reverend Corne, I enjoy the DIVINE WORD MESSENGER very much. I think that what you are doing for the missions will bring you a great reward in heaven. I am sending a small donation for the missions. May God bless you."

Janice, you make me feel good all over with your kindly remarks. Thanks for them, and for the help you sent to my work.

MARY SLOVAK (Philadelphia, Pa.)
 "I've been reading the Boys' and Girls' Corner for a long time. If it wouldn't take you out of your way I would like holy pictures of Saint Francis of Assisi, Saint Maria Goretti, Saint Cecilia, and Saint Dorothy. Thank you and God bless

you."

The pictures are coming, Mary, as soon as I can lay my hands on them. Maybe some of my readers can help to supply my collection.



JACQUELINE BELLIVEAU (Dorchester, N.B.) ". . . We received the MESSENGER not long ago. Thank you so very much for the lovely holy pictures. I am starting to collect some holy pictures to put in a scrap book. I say a daily prayer for the missionaries and I

pray for you. I am now in grade seven. I am sending you some stamps and I know they will be of great help. May God bless you and keep you always."

For both prayers and stamps, I am deeply grateful to you, Jacqueline. Thanks, too, for the fine picture of yourself which appears on this page.

SANDRA LATONI (San Juan, Puerto Rico) "Querido Padre, se acuerda usted de mi? . . . Bueno, me gustaria me mandará algunas estampas (en colores si le es posible) para mi misal. Y si puede, mándeme algunas estatuas pequeñas de la virgen o cualquier santo. Sabe usted para que las quiero? Bueno pues las quiero porque estoy formando un pequeño altar en mi cuarto . . . Las estampas las quiero tambien porque algunos de mis "pen pals" me mandan estampas y yo quiero mandarles tambien . . . Que Dios le bendiga!"

Mi querida Sandra, cuanto me alegro de leer su carta. Espero que V. se halle en buena salud. Le enviaré a V. unas cosas que tengo en mi oficina. Espero que le gustarán A V. mucho. No olvide V. una pequeña oracion para los misioneros. Gracias!

And with this, I close my last CORNER. Trusting in your fine mission spirit, I say now, as I have always said,—don't forget a little prayer every day for the missions, and the missionaries who do the work of God for souls. And maybe, say a little prayer for me, too. May God bless and keep all of you. Your good friend,

A. CORNE

EFFORTS FOR CONVERSIONS AT CHICAGO

(Continued from p. 200)

techniques to the demands of the populous cities—employing films, amplifiers, lights, etc. The Paulists had started their mission trailer technique in the Deep South as early as 1937. The chief difficulty with this first-contact work, of course, has always been achieving the more meaningful and important follow-up work. When Father Burgraff brought the Paulist Fathers' trailers into the housing projects and public parks of Baltimore he won the initial contact with the Negroes who gathered within earreach. The follow-up work was pursued through the winter months by the Josephite Fathers who minister to much of the Negro population in Baltimore. In nearly ten years the effort at Baltimore has proven worthwhile. With that background of experience it was decided to try the method, with variations (e.g. minus a trailer), in Chicago.

A moviescreen of wood, painted white, was constructed in the school yard. A loud speaker system was installed and benches were rented. Advertisements began to go out. The pastor sent a personal notice to every resident in the parish. Ads were placed with the three major Negro papers of Chicago. Announcements were made for several weeks telling of the revival's opening date this summer. Children of the summer school distributed handbills telling of the revival. On the opening night and during the course of the weeks of the revival a sound truck cruised the streets of the neighborhoods.

The revival program covered one hour and fifteen minutes. It featured hymns and prayers. The hymns were from a record about the Command-

ments and Sacraments made by the Franciscans of Butler, N.J. The words convey the essential ideas about the Sacraments while the lively toe-tapping tunes maintain the interest. The teachings of the Church were conveyed by use of film strips made by St. John's University in Brooklyn. These worked amazingly well. A short series of questions, by way of review, follows each film strip. The crowd remembered the lessons and gave back the correct answers to the questions loud and clear.

The main feature of the evening was a silent movie about the life of Christ (the old film, *King of Kings*). Father Hanly, the Paulist missionary, commented on the life of Christ over the amplifier as the movie was reeled off. The essential idea was conveyed that Jesus is God become Man. His miracles establish the proof of His claim, and if we wish to arise from the dead we must follow what He tells us. The means by which He speaks to us today is the Catholic Church.

And the results? In three weeks more than a thousand attended. Over three hundred gave their name. Many expressed friendliness and asked to enroll their children in the school. The follow-up work began in August by the diocesan priests of the parish, and by the Legion of Mary. They will invite the more than three hundred to further instructions.

More time is needed to gauge the results of the revival, but St. Laurence Parish has served notice it does not intend to fold up and die with the departure of its old Catholics. Their leaving has given the Church a chance it has never had before.



THESE ARE

THE

YOUNG MEN

WHOM

YOU HELP

Divine Word Missionaries at Bay Saint Louis, Mississippi recently enlarged their major seminary building. They ask you to send what you can to help meet the building expense. The young men here pictured are among those who benefit from your contributions. They are seminarians preparing for careers in the home and foreign missions — a cause dear to your heart.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation \$_____ towards the payments on your newly expanded seminary.

My Name _____

Address _____

City _____ State _____

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

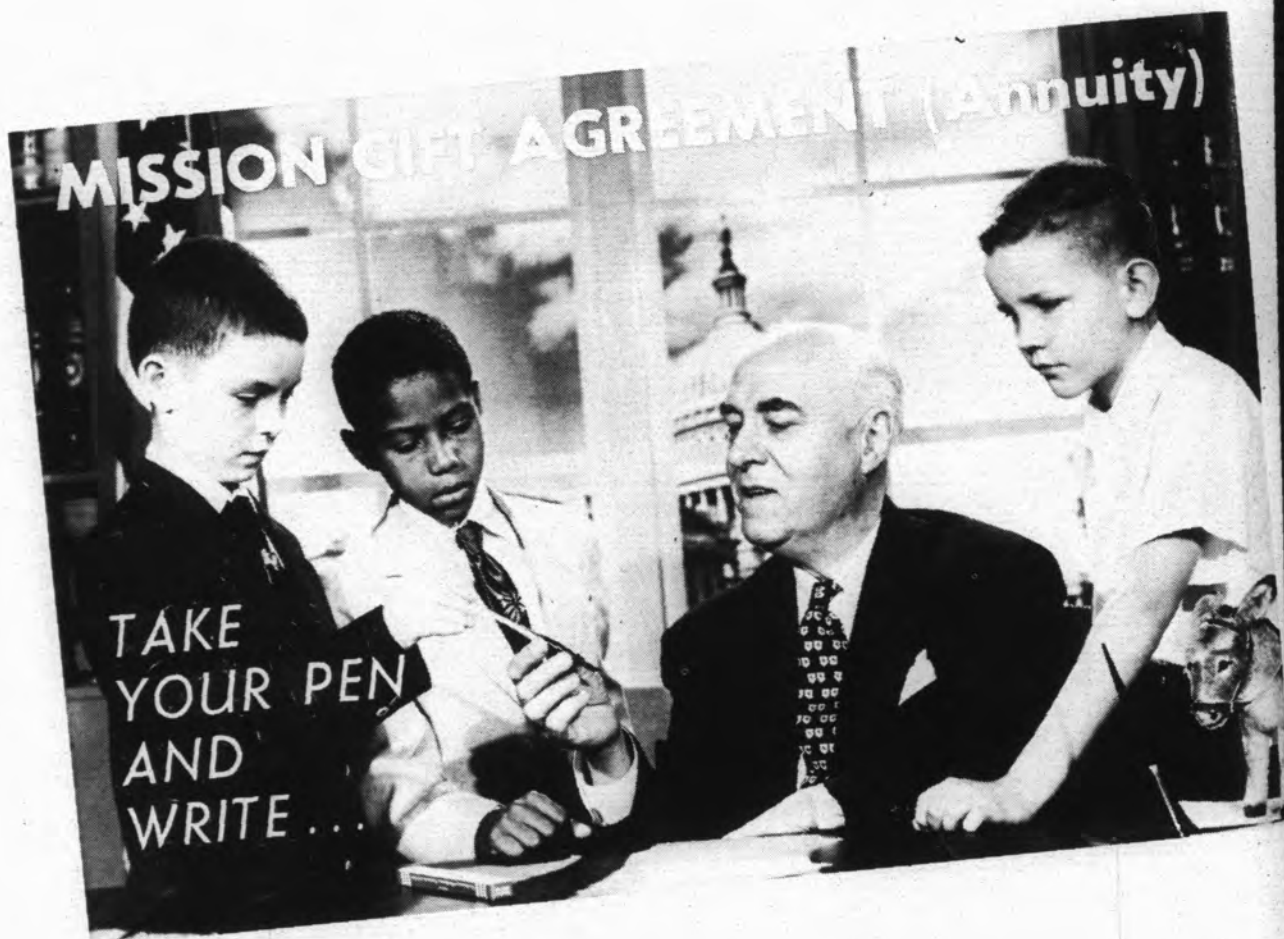
How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**



Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! **Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

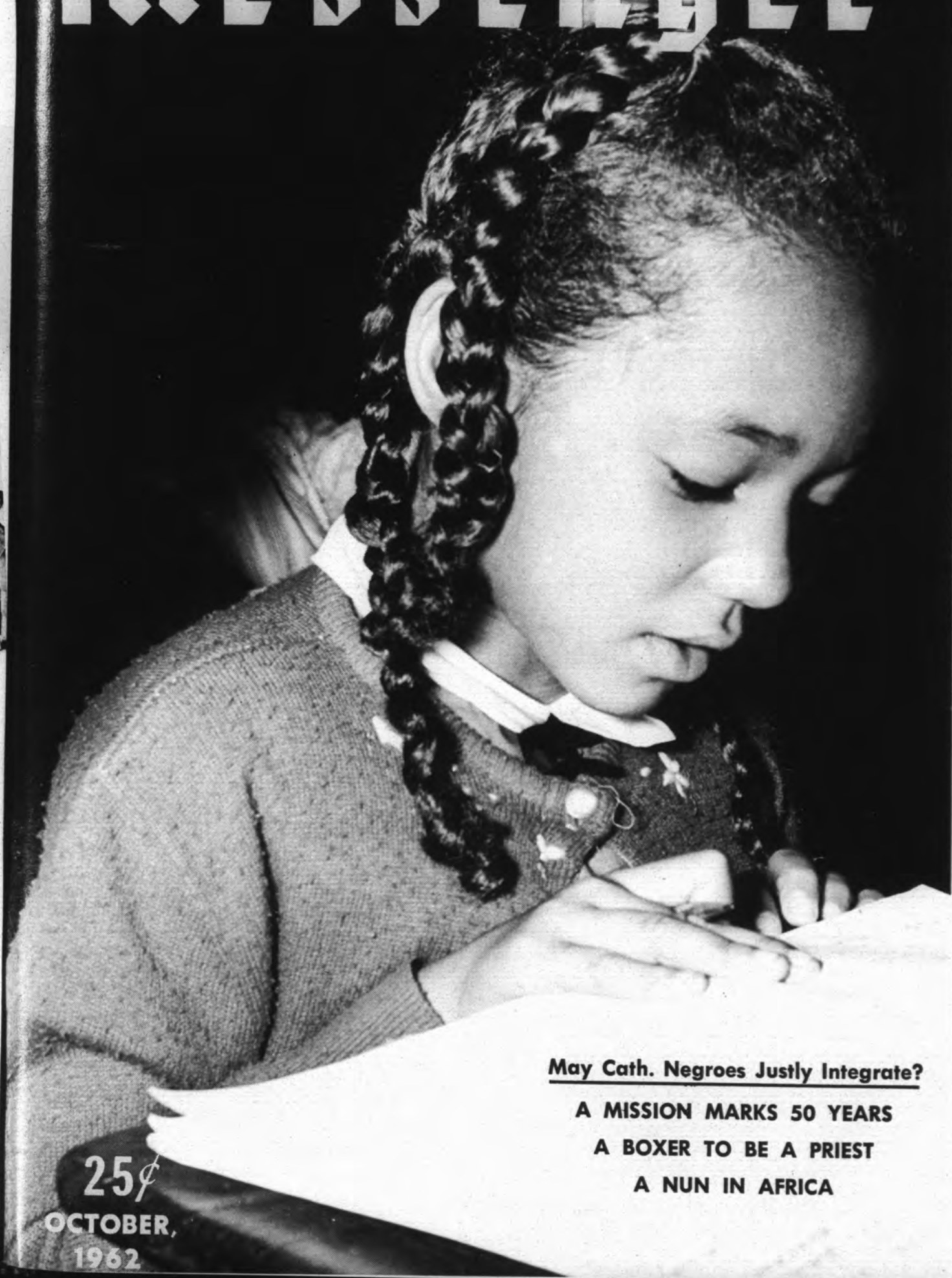
Name _____

Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)

DIVINE WORD Messenger



May Cath. Negroes Justly Integrate?

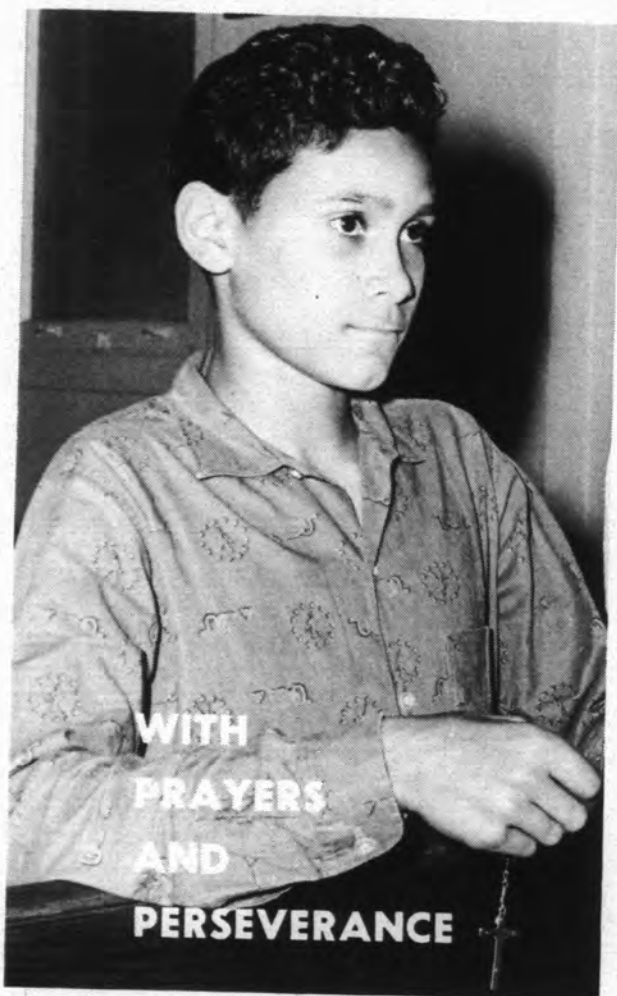
A MISSION MARKS 50 YEARS

A BOXER TO BE A PRIEST

A NUN IN AFRICA

25¢

OCTOBER,
1962



WITH
PRAYERS
AND
PERSEVERANCE

With prayers and perseverance a young man starts his journey to the priesthood in the best possible way. God's grace and his own strength of character will see him through.

And he will reach the priesthood, if he has also the help of a generous person like yourself to help him with prayers and financial support. You can back up a young priesthood student at our seminary by your prayers and by your financial support of our Student Burse Plan.

Give to our Student Burse Plan by which we can make not only single large donations, but also small regular contributions, aid a young man's journey to the priesthood.

Dear Father: Please accept my prayers and donation of \$ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

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Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

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**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

THE D
Missio
August
primar
Americ
aposta

THE D
order
In 190
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mission
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Today

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—233
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DIVINE
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addition
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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The cover: A studious lass at a Divine Word Mission school in Louisiana — Our Lady of the Rosary School at Jeanerette.

May Catholic Negroes Justly Integrate Catholic Schools?

An interesting question in view of recent developments and private enunciations over Catholic school integration in certain places is this one: may Catholic Negroes justly ask admission to certain Catholic schools (parochial or non-parochial) if their own parochial school is poorly supported? when they have not previously helped to support these other Catholic schools which they now ask to enter?

The first response that comes to mind is not an answer but another question. Are there white Catholic pupils who can be similarly described but who yet are allowed to enter Catholic schools other than their own? It seems that the answer to the first question ought, in fairness, correspond to whatever answer is given to the second question. The writer knows from multiple observations that a "yes" answer must be given to the second question. He knows numerous examples of even white *non-Catholic* pupils, even white *non-Christian* pupils, being allowed to enter Catholic parochial schools which do not admit Catholic Negroes. Surely it cannot be argued that these non-Catholics and non-Christians deserve to enter because their parents have previously helped to build and support those schools. *But they do enter.* And since *they* are granted admission it seems unreasonable to condition the Catholic Negro's entry with a demand for previous financial support.

The second response is, it is true and very unfortunate that poor financial support plagues many of the parochial schools attached to congregations of Catholic Negroes. It is the duty of these congregations, every member in them, to support these schools to the best of their ability. And, all things being equal, there is where also they should enroll their children. But here is the rub. *All things are not equal* for the Catholic Negro parents and the other Catholic parents. It is abundantly observed how the latter parents are able to enroll their children in the Catholic school of their choice (if space is there) when they judge their own parochial school below standards for whatever reason, including poor financial support. What has always been allowed to these parents ought in reasonableness be allowed to the former . . . all things being equal, normally including ability to pay.

In accord with the above thoughts, however, two points may be stressed here: 1. In such an important matter as racially integrating the schools the bishop's stand must be revered. 2. Property and funds donated to the Church remain the possession of the Church and are to be administered by the appointees of the Church. No one else has that authority. ■

* * *

This editorial (like others preceding it), though appearing as a message under name of a collective group, is but the individual opinion of the editor, Rev. Hubert Singleton, S.V.D.



The oldest Catholic effort to minister to the tens of thousands of Negroes in northwest Mississippi's lush Delta farmland is Sacred Heart Mission at Greenville, the hub of the Delta. On October 28 the Golden Anniversary of that effort will be observed by Catholic Negroes there with Divine Word Missionaries and Sisters Servants of the Holy Ghost who have staffed the mission's church and school since its opening.

Sacred Heart Mission saw its official beginning on January 10, 1912 when Bishop John Edward Gunn, S.M., D.D. signed the decree for its erection. Rev. A. J. Korstenbroek, pastor of Greenville's St. Joseph Church, was interested in the founding of this mission to be attended by the Negroes. He had previously communicated about the matter with Father Aloysius Heick, S.V.D., superior of Divine Word Missionaries in Mississippi. On April 24, 1912 the missionaries paid \$2,000 for ten acres of land some distance north of the city limits. The land lay in a plot newly opened to Negroes.

Almost a year passed before a priest arrived to head the new undertaking. Meanwhile, plans for the mission's buildings were being drawn at Vicksburg, Mississippi by Father John Hoenderop, S.V.D., priest-architect and building contractor for all the Divine Word Missionaries' early foundations in the South. Father Hoenderop left Vicksburg in June, 1913 to begin building at Greenville. He hastened the work, trying to complete it for the approaching school year. In the previous month Father Stein, S.V.D., who was named to head the new mission, arrived at Greenville. He and Father Hoenderop found temporary hospitality from Father Korstenbroek.

Sometime in early summer, 1913 Father Hoenderop laid the foundations for two buildings. The larger of the two was to be a combination church-school building. The other was to be a convent. By September, 1913 the buildings were essentially completed and four Sisters, Servants of the Holy Ghost, arrived from their motherhouse in Techny, Illinois to staff the school. These nuns had agreed to staff schools

opened for Negroes by Divine Word Missionaries in the South, and already were at work in Vicksburg, Jackson, Meridian, and Little Rock. On October 2 they opened Sacred Heart School and kindergarten with an enrollment of 80 children of whom only 50 showed for classes before Christmas. The Sisters learned early of a factor that was a plague on the schooling of Negroes in the Cotton Belt—the high absenteeism rate during cotton picking season. By January more children drifted in and 121 were enrolled.

The first Mass in the church was said on September 28. Father Stein found about eight Catholic Negroes at his coming to Greenville. By October he had already baptized one adult convert, but it would be about half a year later before he would baptize another adult. Not so with the children. In his first year at Greenville he baptized 24 children. So, quite early the missionary became aware of the slow rate at which Negro adults would enter the Church at Greenville. In his first year his congregation contained but four adults.

On December 3, 1913 Bishop Gunn arrived to bless and dedicate the buildings. He confirmed seven pupils that day. Before he left he expressed his satisfaction at what had been accomplished thus far. Three days after the Bishop's visit the sheriff was notified to strike Sacred Heart Mission's property off the tax rolls.

Though Father Stein accepted the appointment to Greenville willingly enough and labored there with no little energy (establishing the nucleus of a congregation, embellishing the mission's property, etc.) he remained pessimistic about the future of the Greenville undertaking as his frequent letters to a priest-friend at Vicksburg reveal. He was perhaps relieved when the order came in the summer, 1915 as-

signing him to the faculty at the Divine Word Seminary in Techy, Illinois. He died on July 21, 1942 and was buried at the Illinois seminary.

Father Matthew Christman, S.V.D. was assigned to Sacred Heart Mission at Father Stein's leaving. He pressed hard to develop the fledgling school and admitted 15 students to the high school which he launched in September, 1915. This mission was beginning its third year of operating and the pastor counted 65 in his congregation, including a few adults. He hoped to add more children by that coming Easter. His elation was to be tempered a short while later when he noticed at Greenville the effects of an emigration to the North which began among Mississippi's Negroes prior to World War I. He was to count 30 children of the 1915-16 school year alone lost to Sacred Heart School in the emigration.

By December, 1917 Sacred Heart School had enrolled 260. It was growing, while the congregation barely managed to exhibit growth from year to year. Father Christman was not unduly pessimistic over the minuscule size of his flock. Nor was he unwisely elated over the growing size of the school's enrollment. He wrote in September, 1917: "Progress of a mission never will and never can be as rapid as that of a school."

His school was in high favor with the Negroes at Greenville, but Father Christman was dissatisfied. He had notions of yet more accomplishments there. As early as 1919 he initiated efforts to develop at Sacred Heart Mission a center for industrial training of Negroes. This effort came to nothing, but its non-realization must have saddened the priest, for he ever remained partial to the dream for an industrial school. It was a dream he shared with several of the early Divine Word Missionaries in the South. Nor did any-

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thing come of an offer made by the white citizenry of Greenville to develop at Sacred Heart Mission a Catholic hospital for Negroes. The Sisters Servants of the Holy Ghost who were to staff it had the remarkable foresight to see nothing but trouble for such a hospital due to the race prejudice that abounded in Mississippi. And to the credit of their Superior, this was frankly admitted in 1919.

A third project was attempted at Sacred Heart Mission in 1920 when Father Christman began there a seminary to train Negro boys for the priesthood. He and Father James Wendel, S.V.D. of Meridian, founding editor of the *Colored Messenger* (forerunner of the *Divine Word Messenger*) had campaigned long for this undertaking. Father Christman was charged with the administration of the project and with the care of the young prospects who soon began gathering at Greenville. They attended Sacred Heart High School with the local enrollees and slept in the attic of the school. By 1922 the seminary was moved to Bay Saint Louis, Mississippi where Catholic recruits were more easily reached. The reason here advanced is the only one cited by Father Christman as explanation for the move. There seems no real foundation in fact to the explanation offered by divers sources that the KKK and racial animosity forced the seminary out of Greenville. Undoubtedly the young institution felt the usual adverse effects of racial animosity, but this seems not to have been a determining factor in the decision to move the seminary. Father Christman headed the project at Bay Saint Louis until his death on February 14, 1929. The seminary exists still. It no longer trains only Negroes.

The mission gained its third pastor when Father Christman was assigned

(Continued on Page 242)



Father Stein with first children to receive First Communion (1913).



Mission's buildings by 1920—(l. to r.): convent (1913), grammar school and chapel building (1913), rectory (1914), high school—in background (1918), auditorium (1919). A permanent church was erected in 1928 between the convent and grammar school.



Bishop Gerow dedicates mission's permanent church—November 25, 1928.

EDMUNDITE FATHERS

25



Father Moses Anderson, S.S.E., one of two Negro priests among Edmundite Fathers, is a pastor at Elizabeth City, N.C.



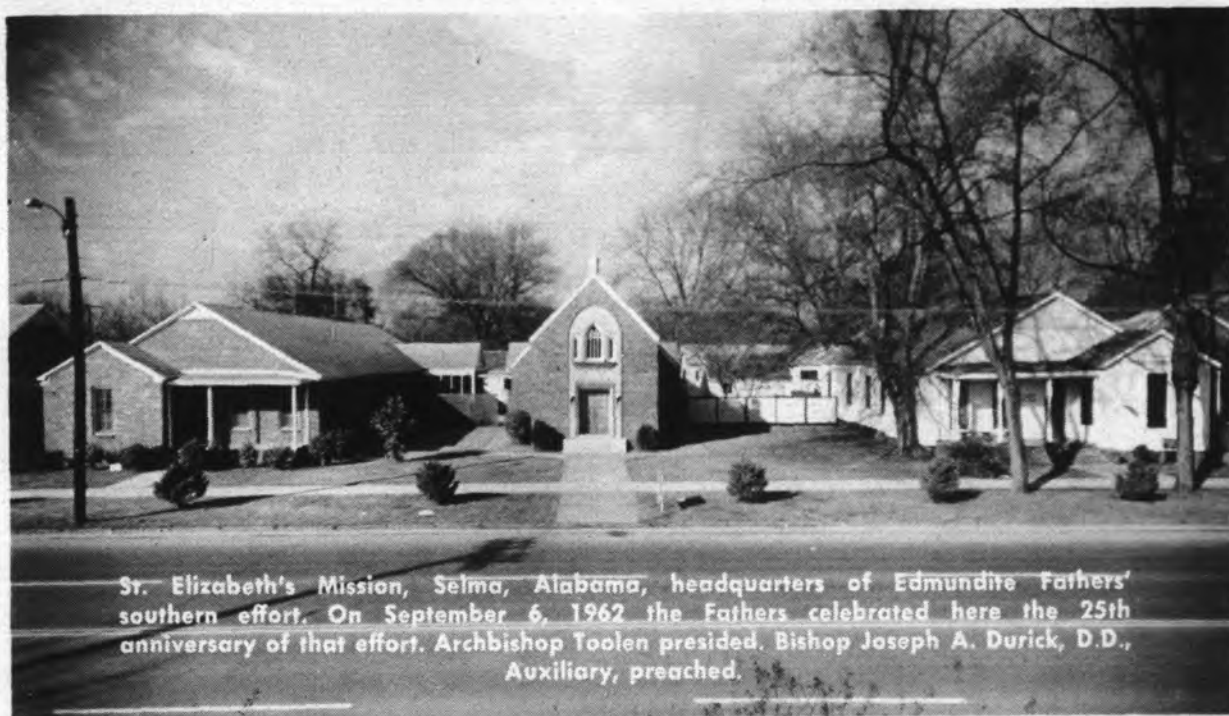
St. Elizabeth School at Selma is staffed by Sisters of St. Joseph (Rochester, N.Y.). This 1953 building houses 115 students.

The effort to bring Catholicism to the Negroes of the South received an energetic team of workers when the Edmundite Fathers of Winooski Park, Vermont first dedicated themselves to it in 1937. Most Rev. Thomas J. Toolen, D.D., Archbishop-Bishop of the Mobile-Birmingham Archdiocese introduced them to the work at Selma, Alabama. Though the first two Edmundite Fathers had to live in the rooms of a tourist court on arrival at Selma in 1937 a permanent chapel was already erected by them in 1938 at St. Elizabeth Mission in that city. This mission developed into the headquarters of the Edmundite Fathers' work within the Mobile-Birmingham Archdiocese and in the Raleigh, N.C. Dio-

cese. Though their work in these two areas is not exclusively with the Negro people they do minister to Negroes in Alabama at Selma, Anniston, Gadsden, and on Mon Luis Island. In Florida they minister to a congregation of Negroes at Apalachicola. In North Carolina they serve a congregation of Negroes at Elizabeth City and at Hertford.

Numerous worthy projects have been instituted by these missionaries since 1937 in their approach to the Negro. The following are of special commendation here: 1. *Holy Infant Inn* at Selma, opened in December, 1943 to serve aged and infirm Negroes. It was replaced in 1957 with the more

25 Years In Southern Missions



St. Elizabeth's Mission, Selma, Alabama, headquarters of Edmundite Fathers' southern effort. On September 6, 1962 the Fathers celebrated here the 25th anniversary of that effort. Archbishop Toolen presided. Bishop Joseph A. Durick, D.D., Auxiliary, preached.



Men's ward at Good Samaritan Hospital. Plans are to increase this 85-bed facility to 150 beds.

commodious 26-bed *Good Samaritan Nursing Home*. 2. *Good Samaritan Hospital* at Selma shares the major part of the physical plant to which is attached the forementioned nursing home. It was completed in 1947. It is an 85-bed hospital in a two-story, fire-proof building. Present plans are to double the size of the hospital's existing physical plant. The Sisters of St. Joseph (Rochester, N.Y.) administer the hospital and nursing home. 3. *Attractive schools* — St. Elizabeth's at Selma, All Saints School at Anniston, St. Martin's at Gadsden, Holy Family School at Apalachicola, and St. Catherine's at Elizabeth City. 4. *Don Bosco Boys' Club* at Selma, established in 1947 by Father Nelson B. Ziter of the

Edmundite Fathers. From its original membership of 6 boys it has grown to a membership of over 250. The Club affords supervised recreation for teenage Negro boys of Selma. Such a facility is sorely needed by Negroes in most southern cities where there are usually left to their own wits for idle hours occupation.

Divine Word Missionaries and readers of the *Divine Word Messenger* salute the Edmundite Fathers at the end of their first 25 years in the Southern Missions. May the future enable them to greatly increase their efforts to bring America's Negroes to the Catholic Church. ■



Monsignor Brouwers and Lay Mission-Helpers who went to Africa.

The Lay Mission-Helpers Association was founded by Very Rev. Msgr. Anthony J. Brouwers as a dependable source of volunteer helpers to missionary bishops. The monsignor is director of the Society for the Propagation of the Faith, Los Angeles Archdiocese. He felt moved to found such an association upon completing an extended trip to Africa and to some of the Far East. The trip began in late 1954 and ended early in 1955. By July, 1955 the enterprise was formally approved by Cardinal McIntyre of Los Angeles.

The members of the Association are lay people who give at least three years of their lives to aid the Church's work in mission lands—without pay.

The people whose work is presently most needed in the mission lands are doctors, nurses, teachers in high school and colleges, mechanics, carpenters, electrical and metal workers, pressmen for both letterpress and offset, journalists, linotypists, social workers, shops and small business operators, airplane mechanics (Cessna crafts usually), radio repairmen, agricultural and husbandry experts. The inquiry is invited of an interested party whose profession or skill is not mentioned in the foregoing list. The list is not all inclusive of the many skills urgently needed in mission lands.

Even more important than skill and ability and experience in a party is his spirit of generosity for souls and for the Church coupled with a healthy spiritual life.

The age limits with the Association are 25 to 40, though in certain instances exceptions may be made to this rule. The Association has been duly established by the Archbishop of Los Angeles. It has a rule of life serving as a guide for all applicants and members. Each member at the time of assignment signs a contract with the bishop of the area in which he will work, and with the Association. Member always are assigned in teams of three. A small allowance is provided for each member for personal needs and luxuries. Other and all essentials for this worthy program have been determined and are clearly delineated in the terms of agreement.

Applicants must have robust health and must be able to withstand the rigors of physical and emotional adaptations at their place of work.

A large contingent of Lay Mission-Helpers is urgently needed now. Write for more information about the complete program. ■

MISSION-HELPERS



For the lay men and women, both single and married, who want to give a few years at special tasks to further the Church overseas, investigate immediately the LAY MISSION-HELPERS.

LAY MISSION-HELPERS, 1531 W. 9th St., Los Angeles 15, Calif.

Please inform me about the following which I have checked.

- ☐ How to become a lay missionary overseas.
- ☐ How to become a Mission Man (Lady), helping with prayers and contributions.

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Cardinal McIntyre presents a Lay Mission-Helper with her credentials and her ring.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

from the writings of the late
REV. BRUNO HAGSPIEL, S.V.D.

"Since we live in the Spirit, let us also walk in the Spirit." It has been stated that, while the eighteenth and nineteenth centuries were marked by devotion to the Sacred Heart of Jesus, the twentieth century would witness a great revival of devotion to the Holy Spirit and this devotion would persist through the remaining centuries of the world.

What do we mean by the word "devotion"? Whether we refer to devotion to a saint, to any hero of the Faith, or to God Himself (His Holy Spirit), we evidently do not mean the mere repetition or multiplication of oral prayers. We mean, rather, what the word itself seems precisely to suggest: *devotedness*, that is, the adoption or acquisition of the ideals for which our hero is noteworthy, and actually living according to his ideals. In other words, we mean imitation and emulation. Therefore, practicing a special devotion to the Holy Spirit means, above all, that we wish to live in perfect harmony with, and in perfect surrender to, the Spirit of God, to live the very life of God, to be Godlike, to be like Him in thought and word and deed. Is this not the thing that St. Paul emphasizes, when writing to his Galatian converts: "Since we live in the Spirit, let us also walk in the Spirit"?

Devotion to the Holy Spirit was actually the favorite of the Christians of old. The first novena in the Church established by Christ was a novena in honor of the Holy Spirit, when the Apostles with Mary and other women, after the Ascension of our Lord, assembled in the upper room and for nine days prepared themselves for the

coming of the Holy Spirit on that first Pentecost Day. What a pity that devotion to the Holy Spirit has fallen into near oblivion in the course of the centuries! No doubt, "the enemy has done this," for he realizes very well how much better he can sow the seed of discord and hatred and vice of every kind by making Christians gradually forget their Indwelling Guest. Forgetting the Spirit of God, they become victims of the spirit of the world. And the spirit of the world, according to the statement of our Saviour, is none else but Satan himself, whom Christ calls "the Prince of the World."

The Holy Spirit was not always the "Forgotten Guest" of the Christian people. There was a time when the Christians used as their favorite greeting among themselves the words: "Live in the Holy Spirit!" So much were they taken up with this thought of Indwelling Spirit of God, that even to their dearly beloved departed they could wish nothing better than that in the eternal home they might continue to "live in the Holy Spirit," in the full possession of God, in the beatific vision. Ample evidence of this early custom may be found even today in the catacombs, where again and again on the tombs of the early Christians the touching inscription: "Live in the Holy Spirit!" is found engraved. Like the members of the Cistercian Order of Strict Observance (Trappists), mindful of the divine Guest dwelling in the hearts of their companions, respect by a slight inclination of head and shoulders.

The Epistles of Apostles show clearly that this dogma of the Indwelling of the Holy Spirit was considered a

basic truth of our holy religion. Whenever a group of converts was formed into a congregation, the Apostles made it a point to explain the mystery of the Most Blessed Trinity, and the fact that when they received baptism, the Holy Trinity would take up Its abode in their souls and remain there forever. This was the greatest of all graces, the highest distinction that could be bestowed on any man; this was truth that should never be forgotten. Thus St. Paul, writing later to the various churches and reprimanding the faithful for various vices and abuses that had crept into their congregations, used a uniquely sharp tone in reminding them of this truth: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" In other words: "How could you ever fall so deeply? How could you ever forget that you are the very temples of the Holy Spirit who is in you? With Him in you, you no longer belong to yourselves! This is a truth that you should never forget, for without it how can you practice faithfully the essential Christian virtues, namely, charity, chastity, and childlike trust in God!"

Many of us are perplexed and confused at times when we read that God or the Blessed Trinity of Jesus or the Holy Spirit is dwelling within us. Usually the Holy Spirit is mentioned as dwelling in our souls. St. Paul says clearly that the Holy Spirit is sent into the souls of men: "And because you are sons, God hath sent the Spirit of his Son into your hearts..." Let it be understood once and forever that all these expressions denote exactly the same thing. If we are the living temples of the Holy Ghost, who personally dwells in our souls, He is necessarily accompanied by the Father and the Son because the three Persons can never be separated. ■



NOVENA to SACRED HEART

OCTOBER 25 — NOVEMBER 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

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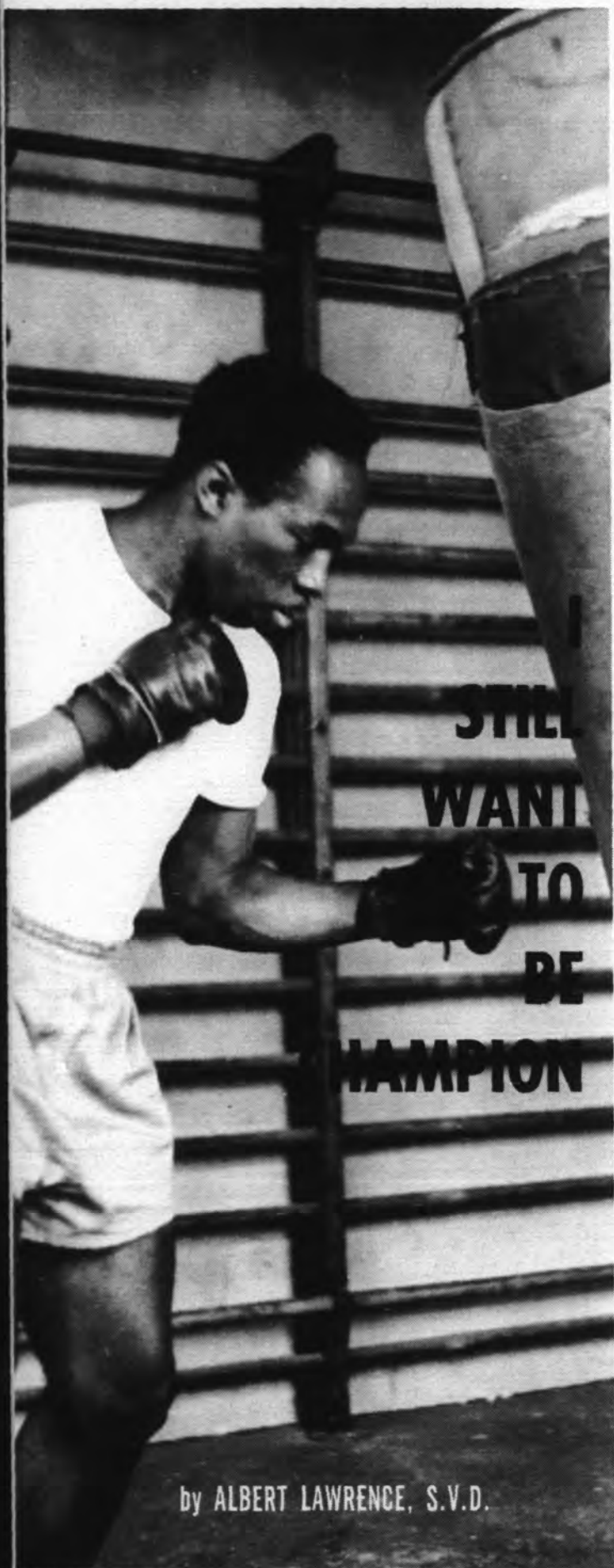
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Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)



After nine years absence I was about to visit the old gym. I was greeted at the entrance by the familiar odor of rubbing alcohol and peppermint mixed with human perspiration. The shuffling of feet and the rhythmic tap-a-tap tap of leather against leather caught my ear. It sounded like a melody become sweet with the passage of years. These provided an atmosphere into which flooded memories of yesteryear.

You see, about thirteen years ago boxing became my only interest. A world's championship in whatever division, my only goal. And here I was back at the gym. I was glad to be there. The question flitted across my mind. Well, has the wheel turned full round? Am I really so drawn to this place that I would start over again what I abandoned here nine years ago? Only four years from the priesthood, and do I find myself still so attracted to this gym? Well . . . no. I don't want to start all over again, but I still want to be a champion. I don't care to box ever again, but I still want a championship. A seeming contradiction? Well, let me tell my story.

Give a boy an ideal and chances are he will accomplish wonders. At the age of nine I had my ideal. He was Panama Al Brown the former featherweight champion of the world, and one of the masters of artistic boxing. I will never forget the first time I saw him in action. He bobbed and weaved, side stepped and jabbed his way to victory over a heavier opponent. With consummate and beautiful ease. He so impressed me that I decided that's for me.

The gyms soon became my second home. The tricks I picked up I tried to put into practice in our neighborhood bouts. Boxing was highly popular. My career began officially at twelve, when I made the parish C.Y.O. team. For three consecutive years I held the flyweight title. My semi-professional debut was made at sixteen at the Na-

tional Gym of Panama. Quite surprising, the event did not bring its heady thrill. I was very nervous and tense. I had never fought before such a large and distracting crowd. My punches flew wild and my whole bearing went off form. It was the third round before my sense got in tune with my body. That was the round when I floored my opponent to partially regain ground lost when I was previously decked twice. But it was not my night. Beginning to find myself, I moved in after the knockdown only to immediately take an ugly cut over the eye from a light jab. The referee had neglected to wipe off the resin which my opponent's gloves had picked up as he went down. With the blood blinding and bothering me I lost whatever ability to concentrate I had left. All I could hear was the booing of the crowd and the frantic shouting of my trainer as my opponent began to take advantage of his lucky break.

This was prize fighting. Quite different from the fascinating forms of artistic boxing.

I lost my first fight, but kept my head and went on to win nine out of ten that year. I was ranked second in the bantamweight division and, most important to me, I became a sparring partner of the featherweight champion of the Caribbean. I was getting closer to the heart of things. And that is where my eyes were opened and my heart was broken. Close to the heart

of things I saw there was more than artistic forms inextricably bound up with boxing. I saw dishonest managers and even crooked referees! How could such people worm their way so close to the heart of such a beautiful sport? And so many such people, too! I saw the fickleness of the fans, and in its own way that disgusted me no end. When I won, everybody was my pal with friendship overflowing. When I lost, the same friends pooled their disgust to within an inch this side of a lynching. And there were other sickening sights close to the heart of boxing. I soon had had it. There was no prolonged, meditative, reluctant breaking of my bonds with boxing. I had had it. Period.

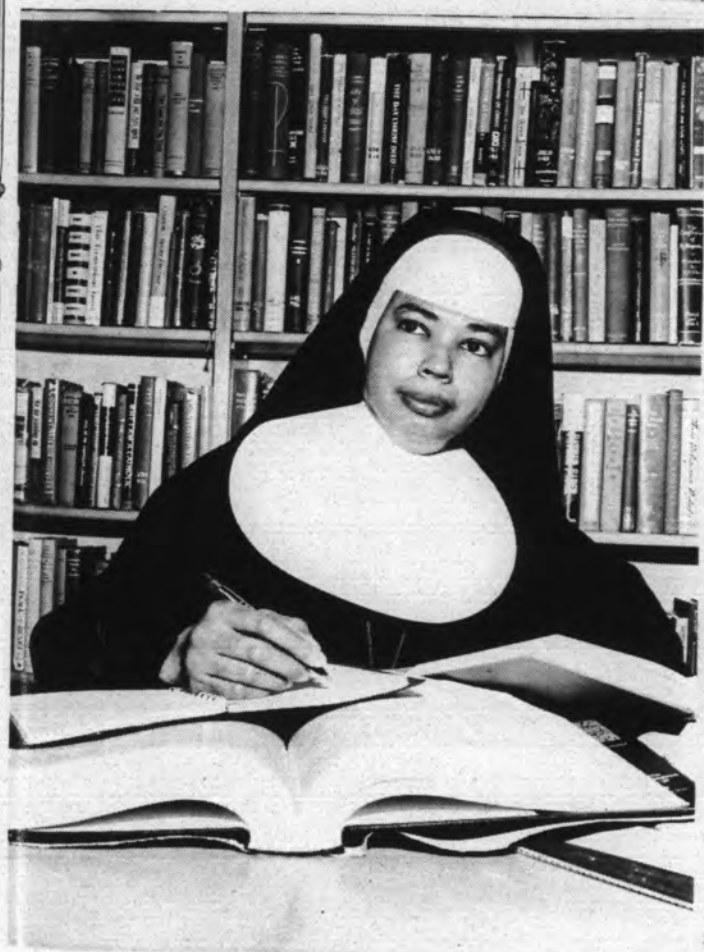
And so, I quit the ring. But I did not leave it unscarred. Deep inside of me boxing had left a tremendous urge to excel, to reach the top, to have an ideal and to hold it. The long hours of disciplined training and of focusing on an ideal had worked an effect. I left the ring, but I still wanted to be a champion.

As a seminarian my drive and my ideal have shifted from a crown in the ring to the missionary priesthood. Here is a career with its full chart of heroes superb in their abilities . . . St. Francis Xavier, Damien of Molokai, Peter Claver. Now those are real champions for me in a career where at the heart of things all is pure and clean. I still want to be among the champions. ■

The Fathers of the Second Ecumenical Council are solemnly assembled in Rome. This celebration of the Century involves the prayerful Expectation of all Catholics and the World. We beg your continuing prayers in this Solemn Hour of history. Our Holy Father asks Priests, Religious and the Laity to assist the work of the Council with greater sanctification and renewed fervor in the commitments of their state in life.



The Oblate Sisters of Providence, an outstanding American congregation, are headquartered at Baltimore, Maryland. The city has been their home since 1829 when the Sulpician priest, Father Nicholar Joubert founded them there in cooperation with Elizabeth Lange. Hence, the group is now in its 133rd year. It has spread far beyond the city limits of Baltimore, however. The Sisters now staff 30 schools in 15 states (Maryland, New Jersey, Virginia, S. Carolina, N. Carolina, Illinois, Michigan, Louisiana, Minnesota, Mississippi, Florida, New York, Alabama, Missouri, and the District of Columbia). Four of the schools are high schools. Except at foundations in Minneapolis and St. Louis, the Sisters work east of the Mississippi River. The majority of their pupils are Negroes. The congregation provides one of the largest single sources of teachers for Catholic Negroes in America. Until recent years Oblate Sisters of Providence worked also in Cuba. An undetermined number of the Sisters are of Cuban origin. Four recent developments evidence the vitality within this congregation as it approaches its 150th anniversary: 1. the congregation's acceptance of non-Negro members, so that it can no longer be considered an all-Negro group 2. the erection of a four-wing, four-story motherhouse of contemporary design in a new location outside of Baltimore's old city (dedicated May 17, 1962) 3. the modification of its garb 4. the vigorous publicity program pursued to make known the congregation's widespread and invaluable work. ■



At St. Pius School,
Baltimore.

(Continued from Page 231)

to pilot the young seminary. He was Father Anthony Jacobs, S.V.D. He was named pastor in the summer, 1920. Though his congregation was not large Father wanted a proper church building. The bulging school population could not find enough room in the temporary church (chapel) in the school building. By spring, 1927 he was driving hard for the new church when his plans were interrupted by the disastrous Mississippi River flood of April 21. About two hundred refugees crowded unto the upper floor of Sacred Heart School as water stood ten feet deep at the mission. A year and a day after the flood Bishop Richard O. Gerow, successor to Bishop Gunn, blessed a plot of ground for the new church. Later, he dedicated the completed structure on November 25.

After the cotton crop had been picked in 1930 Sacred Heart School counted 450 students. Father Jacobs was now in his tenth year at Greenville. The following year, on November 13, 1931 he was assigned to St. Joseph Mission at Meridian, ending the longest pastorship in the history of the Greenville mission.

Father Charles Wolf, S.V.D. was named fourth pastor at Greenville. He insisted on a more widely enrollment and decreed that 70 pupils in one class room were just too many. The enrollment would have to be cut back due to a shortage of facilities and of personnel. The best way to do it would be to set up more exacting standards. This decision was typical of Father Wolf's administration which ended at the beginning of 1936. He insisted on sensible, efficient operation and achieved no spectaculars. On January 17, 1936 he was named sub-provincial or head of Divine Word Missionaries in the South. He moved to Bay Saint Louis and Father Richard Lyons, S.V.D. became fifth pastor.

Father Lyons found the facilities

quite inadequate at the 23-year-old mission. He built a gymnasium in 1939-40. This was a facility unheard of at Negro schools in those years. In the summer, 1940 he provided new quarters for the high school, moving it into a hall that had been made in 1919. Sacred Heart High School is still housed in this "new" location.

In the spring, 1941 Father Lyons was succeeded by the sixth pastor, Father Frederick Reichelt, S.V.D. The latter was of frail health. He depended very much on the nuns of the parish. In May, 1941 he wrote of the Sisters Servants of the Holy Ghost who were then in the 28th year of service to the mission: "The greatest and heaviest burden rests on the shoulders of our good Sisters. They are the ones who do the real work."

Father Theodore Koeller, S.V.D. was named pastor on July 3, 1941. His census of December, 1942 found 260 members. In the previous month he reported the school filled with 560 pupils. By October 17, 1943 the state's



AT GREENVILLE, MISS.

educational department granted an A rating to the grammar school. All was not of an A rating, however, with the physical conditions of the old mission buildings. They were now in need of frequent repairs. Father Koeller struggled along as best he could with a financially weak congregation. In the spring, 1947 he counted 232 members. The total fluctuated constantly. This phenomenon is experienced among congregations of Catholic Negroes everywhere in the South whence the people continue their emigration to this day. Father Koeller maintained the size of his congregation by an intense search for converts. His work to win converts among the city's Negroes was aided immeasurably in an intangible way when Father Herman Porter, S.C.J. sang his first Mass at Sacred Heart Church on June 29, 1947. He was a new Negro priest, formerly of Greenville, and was claimed its own by the congregation.

In August, 1940 Father John Gasper became the eighth pastor. The mission

stood in need of a challenge. He decided to try for a new grammar school. By September, 1956 plans had been drawn for a new school to cost about \$81,000. By far most of the funds would have to be borrowed. Ground was broken on November 28. The next year, on September 1, Bishop Gerow dedicated the new school whose erection he had greatly aided with his benefactions. Shortly after the dedication Father Gasper left for Rome where he was to represent his confreres in the Divine Word Missions of the South at the order's worldwide gathering. Father Robert O'Leary, S.V.D. became the ninth pastor. The mission was then in its 45th year and was newly burdened with a large debt for the long needed modern grammar school which replaced Father Hoenderop's building of 1913. The new pastor was to have one of the shortest pastorships in all the years of the mission, but one of the most productive. Before year's end he had enlarged the old gymnasium and completely replaced its ancient floor. He increased the congregation to 314—its highest count. While working to eliminate the school debt he took care to attend well the congregation. In 1959 he renovated and modernized the church, giving it a very extensive refurbishing. That year, too, the mission was consecrated to Our Lady, Mary Immaculate. By 1960 he proceeded to build a rectory long needed to replace the little frame house that had served all the priests from Father Stein to Father Gasper.

On July 13, 1961 Father Louis Benoit, S.V.D. was named tenth pastor of the mission. He presented the congregation its second priest-son when Father Charles Burns, S.V.D. sang his first Mass on March 25, 1962. As the pastor announced preparations for the mission's Golden Anniversary, its record showed 1,219 persons baptized since the days of Father Stein, the fruit of a half-century effort. ■



SISTER MARY CORDE, O.P.

★ historic photos

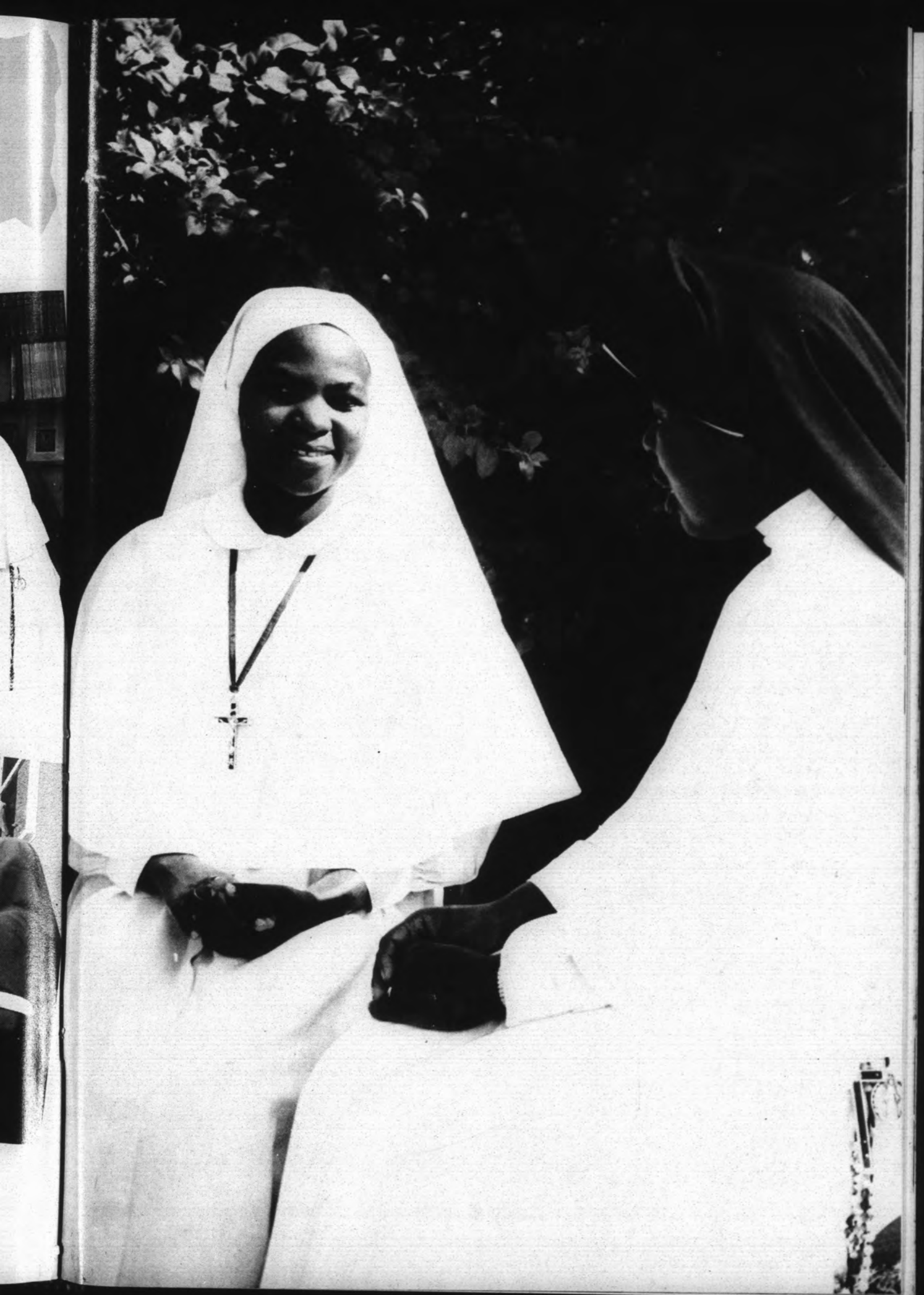
★ America's first Negro nun in far distant foreign missions

For some decades now American Negro nuns have worked in British Honduras in nearby Central America, and in Cuba in the close by Carribbean area. The Oblate Sisters of Providence of Baltimore (see p. 240, this issue) formerly assigned members to Cuba. The Holy Family Sisters of New Orleans still assign members to British Honduras. The membership of both these congregations is nearly entirely Negro. Those members sent to Cuba and to British Honduras can rightfully consider themselves missionaries to foreign countries.

Apparently, however, the first and only American Negro nun assigned to a foreign mission far distant from the United States is Sister Mary Corde of the Maryknoll Sisters. She is stationed at Marian College in Morogoro, Tanganyika, Africa. There she takes part in an effort to educate the local young ladies. At Morogoro the Maryknoll Sisters conduct also a maternity hospital and clinic. A third, vital project there is the forming of a local religious community whose members will be the local young ladies.

Sister Mary Corde is the former Geneva Lassiter, a social worker from Portland, Oregon. She is a convert to the Catholic Faith. ■





ME AND MY PEOPLE

by ANNE KING

I drove along the Mississippi highway. I drive slowly past the endless cotton fields. I hardly noticed the fields, the open ditches, the cars that came towards me. I only half heard the radio. I was lost in my thoughts and depressed in mood. The motor droned on. I didn't often feel this way.

I don't know why this particular car momentarily awakened me from my moody reverie, but I saw it coming up fast behind me. Perhaps because it was a shining white '62 model it caught my eye, or maybe it was because it was traveling so fast. It zoomed up to me, swinging out into the passing lane in a smooth movement, never slacking an instant. I heard the air's rushing sound as the car passed me as though I were standing still. Then a chill ran through me as the white car became lost in the distance all in a few seconds. In those few seconds I saw it had four riders. I wondered if they would continue on safely at that speed.

But my mood was heavy and it soon fell back on me. Once again the motor droned on as I thought my melancholy thoughts.

I thought of last night's paper. The front page news gave a poor representation of my people. What a shame it was, I thought, that the praiseworthy seldom appeared in print. How much good our people do that never reaches the public notice.

I felt hurt and was disheartened. Here I was, beating out my brains to do a good job, and who cares? Never a word of praise. I help others, but what thanks or recognition have I got?

Story from *The Center Light*, Greenwood, Mississippi.

As I slowly drove on feeling sorry for myself I saw in the distance a car parked on the shoulder of the road. As I pulled closer I saw there was another car in the ditch, upside down. It was the white car, all muddy now. Even as I stopped alongside I could see a man pinned beneath it, his face and shirt covered with blood. I watched in horror as some young boys, whose car it was parked on the shoulder, worked swiftly to free the pinned man. And strange, I suddenly paid special notice that they were Negro boys, and still more strange in such circumstances, I felt a surge of pride as I watched them work. I saw the skin on their hands tighten and the muscles in their arms bulge as they lifted the car off the man's body. I saw them carry the man into the cotton field and gently lay him down. And I was proud of them.

I watched in wonder as they tried to ease the pain of the two badly injured women. And I shed warm tears when I saw their helpless sorrow as they stood over the lifeless body of a little girl. All else was forgotten by them in this time of tragedy. They wanted to help, these three Negro boys, the most persecuted of the South's population.

After a long time the ambulance came and the mangled passengers were lifted inside. I saw the boys turn and quietly walk to their old car. Their shoulders were slightly hunched as young boys of today carry themselves, and their faces bore a pained expression—pained, not because they got no thanks but because their fellow man had suffered. I was proud and feeling better inside. My people show their worth despite everything. ■

MORE BISHOPS FOR AFRICA

The list of Negro bishops continues to grow. Information on file at the office of the *Divine Word Messenger* is being updated and soon the readers will be given the up-to-date figures about the Negro bishops of the Catholic Church. Indeed, it is no easy task to render figures "up to date" for Pope John XXIII continues to name new Negro bishops even as figures are published. Meanwhile, this issue of the *Messenger* presents photos and information about two of the bishops. Even as the magazine goes to press word comes from Rome that three more Negro bishops have been named. Their consecration further swells the number of Catholic Negro bishops. So recent is this development that the first Negro bishop named by the late Pope Pius XII in 1939 is still very active. He is Archbishop Joseph Kiwanuka, W.F. of Rubaga, Uganda. Beginning with this prelate the number of Negro Bishops has now grown beyond the half-hundred mark since 1939. Up-to-date figures will soon appear in the *Messenger*. The magazine pointedly observes here that all Negro bishops, beginning with Archbishop Kiwanuka, have proved themselves devoted leaders of their flock. There is no foundation in fact to sinister whisperings to the contrary. Responsible men should want to be informed on such a matter before lending an ear to it. — Editor

Bishop Phakoe

Bishop Ignatius Phakoe, O.M.I., Bishop of Leribe, Basutoland, was consecrated bishop by Pope John XXIII in St. Peter's Basilica at Rome on May 21, 1961 (Pentecost Sunday). The African prelate was born in Koro-Koro, Basutoland on July 9, 1927, and hence had not yet completed his 34th birthday when consecrated. He was ordained to the priesthood in 1952 in his native country. He earned the doctorate in canon law in 1957 after four years of study at the Propaganda University, Rome. Upon returning to Basutoland Father Phakoe served as professor, and later as rector, of the major seminary. The diocese of Leribe has 56,000 Catholics served by 18 priests, ten of whom are Africans.



Bishop Okoye

The Most Rev. Godfrey Okoye, C.S.Sp., was named bishop of the newly-created Diocese of Port Harcourt, Nigeria by Pope John XXIII in May, 1961. He was ordained in 1947 after completing his theological studies at the seminary in Enugu, Nigeria. In September, 1950 Father Okoye entered the Holy Ghost Fathers' novitiate at Kilshane, Tipperary, Ireland and became a professed member of the missionary order a year later. Bishop Okoye was consecrated on September 3, 1961 by His Excellency, Archbishop Sergio Pignedoli, Apostolic Delegate to Central and West Africa. Co-consecrators were Archbishop Charles Heerey, S.S.Sp. of Onitsha, Nigeria, and Bishop Dominic Ekan-dem (an African), Auxiliary Bishop of Calabar, Nigeria.



BAY SAINT LOUIS

Very Rev. Robert C. Hunter, S.V.D., head of Divine Word Missionaries in the South, announced a combined ceremony for September 8, 1962. Most Rev. William van Bakkum, S.V.D., Bishop of Ruteng, Indonesia presided that day at the annual renewal of vows for our major seminarians and at the bestowal of mission crosses upon three young priests being sent to the foreign missions. Father August Lang, S.V.D. is going to Ecuador after working at our Bay Saint Louis seminary as instructor in the high school department and as recruiter. Father Hartfield Myvett, S.V.D. goes to Mexico. Father Anthony Dugay, S.V.D., to Ghana.



▼ Father Myvett, Bishop van Bakkum, Father Dugay, Father Lang.



LOUISIANA

Two Divine Word Missionaries at work in Louisiana celebrated their silver anniversary as priests. Father Leo Weng, S.V.D. at St. Joseph Church, Maurice, Louisiana observed his anniversary on September 3. Father Clarence Howard, S.V.D. celebrated his anniversary on September 9 at St. Martin de Porres Church, Scott, Louisiana.

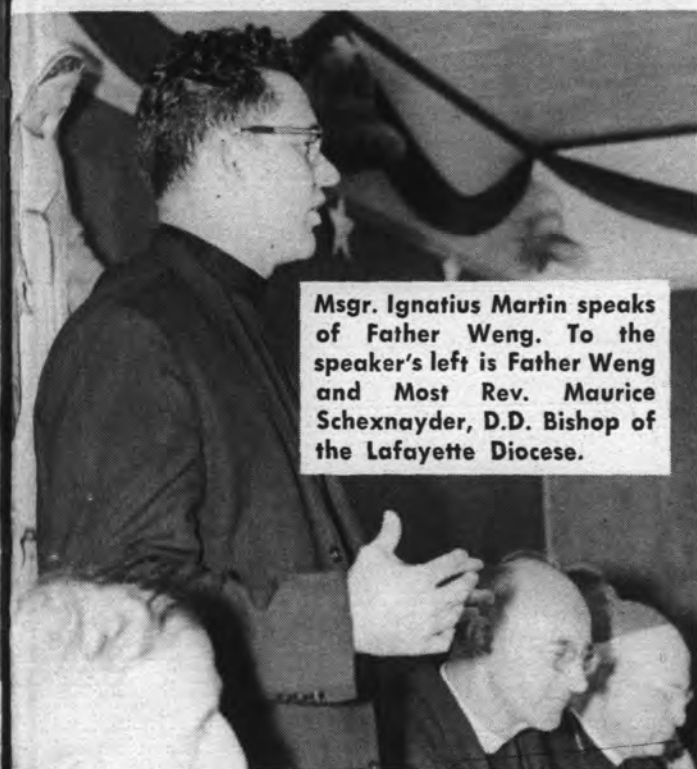
From Franklin Father Arthur Haines, S.V.D. reports that one of the Catholic families at his Immaculate Conception Church at Verdunville (a mission attached to the Franklin parish) gave a son and a daughter to the religious life. Sister Mary Karla Breaux received her habit on August 15, 1962 with the Holy Family Sisters of New Orleans. Allen Breaux entered our minor seminary at Bay Saint Louis in September to become a religious brother. Father Haines' own family gave to the Church of its members. He and two of his brothers became Divine Word Missionaries. His brother, Father Jerome, is stationed near him in Louisiana, while a third brother died in 1938, a member of the Divine Word Missionary Brothers at Techny, Illinois.

At New Orleans Father Provincial, Robert C. Hunter, S.V.D., announced the acquisition of Divine Word Missionaries' first foundation in that city. It is a former residence which will be turned into a center of work for our missionaries. Though New Orleans is only 59 miles from our Bay Saint Louis, Mississippi seminary, this is our first foundation in the city after 40 years.



Father Howard with his mother after anniversary Mass.

St. Jose
Maurice



Msgr. Ignatius Martin speaks of Father Weng. To the speaker's left is Father Weng and Most Rev. Maurice Schexnayder, D.D. Bishop of the Lafayette Diocese.



St. Joseph Church Maurice, La.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

Boys! Young Men!

Join the
**DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS**

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI**



Father Arthur Haines, S.V.D. with two young candidates for the religious life and their mother — all of his parish at Franklin, La.



Young ladies from Father Haines' parish at Franklin attended clothing ceremony of one of their former companions.



Fathers Arthur and Jerome Haines at grave of their brother, a religious in life.



Fathers Arthur and Jerome with their brothers and sisters, June 24, 1962.



Divine Word Missionaries, New Orleans, Louisiana

MISSION TRAIL

MISSISSIPPI

It is cotton picking time in the Delta. At Clarksdale Father Leonard Hoefler, S.V.D. at Immaculate Conception Mission has seen a chance to put to use 4½ acres of the mission's uncultivated land in those years when it is advisable to plant cotton. Father does not realize a whopping profit, however, even though both the planting seeds and the early cultivation are donated by white friends. At picking time the crop yields about 1400 pounds of field cotton. This

returns about 500 pounds of bale cotton and about 900 pounds of cotton seed and trash after ginning. The value of the seeds just about covers the cost of ginning. The bale cotton has a value near \$600. From that amount there must be deducted the pay of the pickers and of the choppers who kept the field cleared of weeds in mid-summer. The final sum realized is minuscule to a mission struggling to support a complete grammar and high school.



Sisters of Charity of the Blessed Virgin Mary staff Imm. Conception School at Clarksdale. The field scene is merely posed for the cameraman.



Jerome and



Father Hoefler at Clarksdale.



SO-CALLED WHITE PARISHES

by THOMAS POTTS, S.V.D.

(The author, former student at Divine Word Seminary, Bay Saint Louis, Mississippi, has been assigned to Ghana.)

"So-called white parishes" is an expression often used by Rev. Eugene McManus, S.S.J., author of the book, *Studies in Race Relations*. Others too are sometimes heard insisting on the term when referring to parishes attended by Whites in racially divided areas. Why? Simply because they have never lost sight of the fact that technically there is no such thing as a white parish as the term is ordinarily used.

There are national parishes, and there are "parishes for the convenience of Negroes" (as they were originally designated), but so-called white parishes are in reality territorial parishes whose pastors are bound by church law to care for the spiritual welfare of any person within the boundaries of the parishes. It makes no difference whether the persons are white, brown, black, yellow, or red.

National parishes and "parishes for the convenience of Negroes," according to church law, are to be set up only when necessary and they are to be merely for the free-choice benefit of those for whom they are established. Thus, if a person of Italian nationality chooses to go to an Italian parish and become a parishioner there, he is free to do so. But if that same Italian would prefer to go to his territorial parish (the so-called white parish), he is also free to go there regularly and be a parishioner there according to his choice. *And it is the same with Negroes, according to church law.*

The above statements rest on official interpretations of church law by the Roman See. It is utterly amazing, then, to our fellow Catholics in many parts of the world that Catholics in some parts of our country use brute force to prevent Negroes from belonging to their territorial parishes.

What one home missionary once said addressing priests applies equally well to lay members of so-called white par-

ishes: "There are Negroes in almost every parish. And you cannot argue that they do not belong to you. If they live within your territory, they are your responsibility. The Josephites or the Divine Word Missionaries or whoever is there caring for the Negroes is just helping you out. Anyone within your territory is your responsibility."

When immigrants came to the United States in large numbers during the 19th century, national churches were often erected. There the immigrants could attend a church where the sermons and devotions would be in a language which they could understand. Certain church customs well loved by the people also could be continued, such as the distribution of unleavened breads. Some of the parishes were even made necessary by the hostility of the older residents towards the newcomers.

Parishes for the convenience of Negroes (commonly called colored or Negro parishes) were begun in the last part of the 19th and in the beginning of this century. They were founded out of a strange mixture of aversion and affection—the aversion of many white Catholics for the Negroes was driving the Negroes from the Catholic Faith, and the affection of other Catholics for the Negroes inspired them to do as much as possible to save them in the Faith. That the Negroes met aversion and persecution from white Catholics is well known.

Today national parishes are dying out. Why? The people are losing their national characteristics and distinctions. People of different national origins are inter-marrying. The American born children and grandchildren of the immigrants have become completely identified. The national parishes are either closing completely, or they are being changed into strictly territorial parishes.

As is well known, such is not the case with parishes established "for the

convenience of Negroes" in many parts of the country. Why not? The conditions which brought about the closing of so many national parishes are not verified. Though Negroes are certainly Americanized, they are not welcome to be identified with their fellow white Americans. The continuance of special parishes for the convenience of Negroes, then, is a kind of stigma on the Negroes in the minds of white Catholics. Such parishes, with their church and school, are usually assumed second-rate even though they may be completely up to standard. And this assumption passes on to attach itself also to the Negro members of such parishes. These Negro members are not wanted in some Catholic lay organizations, even very large ones, which paradoxically boast of themselves as charitable and which spend large sums annually to win members to the Catholic Church from which they meanwhile would drive the Negroes. Such groups hold their conventions and convention activities where Negroes cannot attend because of civic restrictions. Catholic institutions in service of Negroes are generally overlooked when such groups choose convention and meeting sites, as are Negro delegates when elections are held.

Eventually all "colored parishes" should either become territorial or be closed. The so-called white parishes would then in practise be open to all living within their boundaries as by church law they are already. Racial integration would be a reality in Catholic places of worship. Due to patterns of geography, of course, arrived at with or without the connivance of the white realtors and city hall, many parishes would serve all-white or all-colored congregations. But the reason for this, as far as the Catholic Church is concerned, must be geography, not racial aversion.

Much education of white Catholics is needed in many places before the



Catholic Negroes in their "special" church.

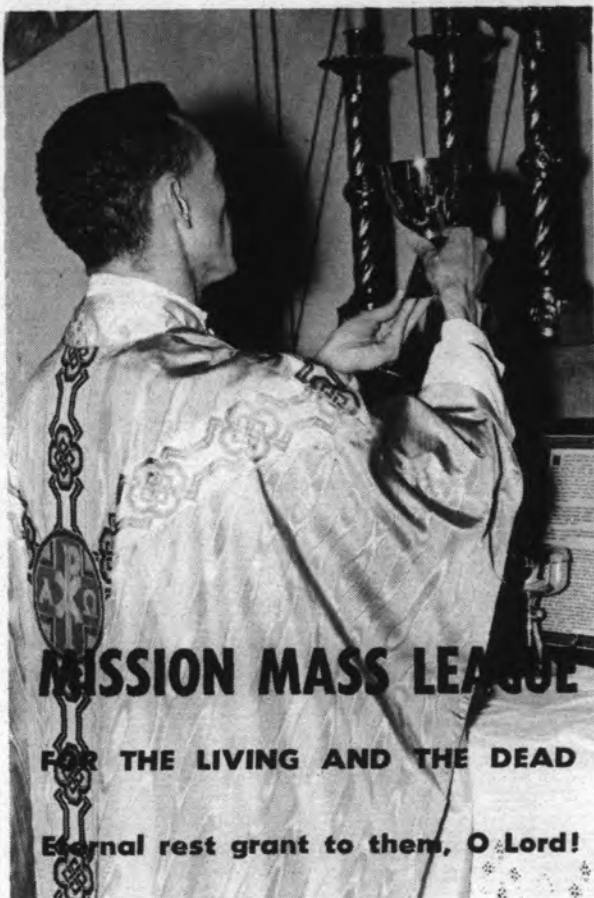
happy situation envisioned in the foregoing paragraph will be realized. Those of good will must be made to see their error in assuming Catholic Negroes second-rate or worse; those of bad will must be converted or at least be given ample help towards conversion.

We hope that one day, perhaps within the immediate decades, all Catholic parishes will be truly catholic in our land; that they will be parishes where all Catholics in the area will live and work and worship together. ■

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

●

Please inform us if you get more than one copy of the *Messenger* each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: **Divine Word Messenger, Bay Saint Louis, Mississippi.**



MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

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CUT ON LINE

Dear Father Provincial: I request _____

_____ membership for _____

_____, living—deceased, (Encircle

correct word) at address _____

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THESE ARE

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Divine Word Missionaries at Bay Saint Louis, Mississippi recently enlarged their major seminary building. They ask you to send what you can to help meet the building expense. The young men here pictured are among those who benefit from your contributions. They are seminarians preparing for careers in the home and foreign missions — a cause dear to your heart.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation \$ _____ towards the payments on your newly expanded seminary.

My Name _____

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(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)



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Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

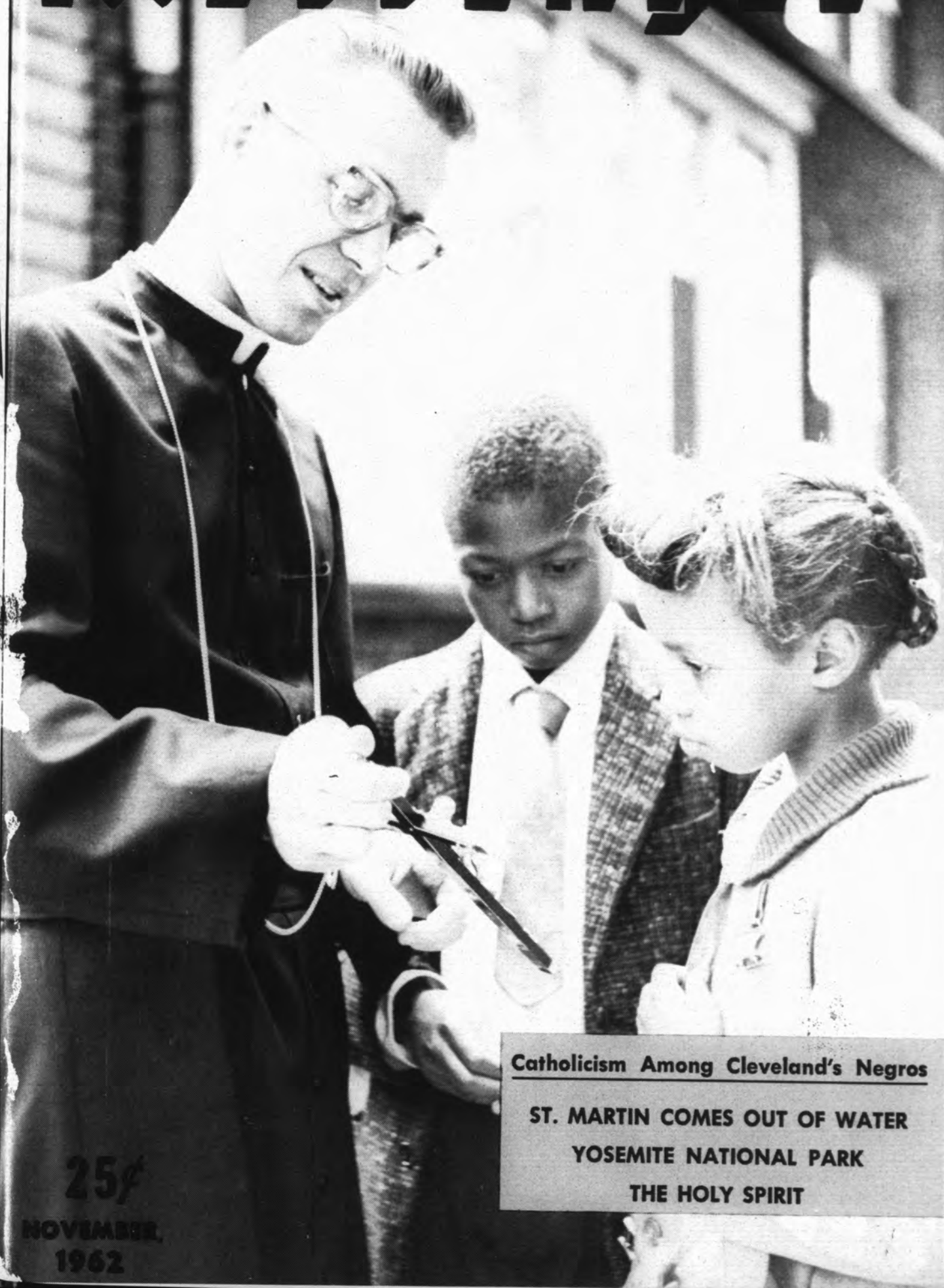
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City _____ Zone _____ State _____

(All information is kept confidential.)

DIVINE WORD messenger



Catholicism Among Cleveland's Negroes

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**NOVEMBER,
1962**



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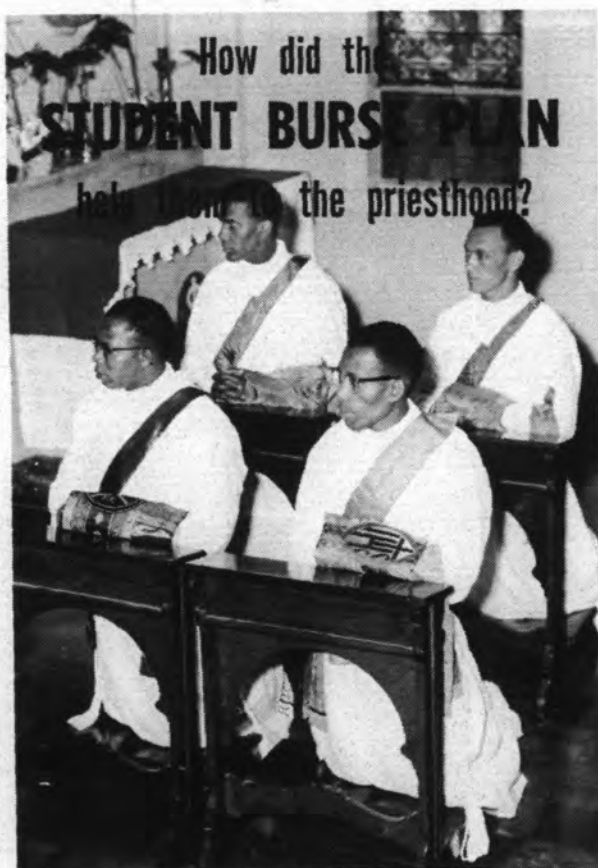
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_____ City _____

Zone _____ State _____



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A young man beginning his journey to the priesthood has a long road to travel. Because the road is long, the expenses are many. Even ordinary expenses can throw into doubt the successful ending of a brave youth's journey.

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Dear Father: Please accept my prayers and donation of \$ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____
Address _____
City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The cover: Rev. John Falter,
C.P.P.S. at St. Edward's in Cleve-
land with two children of the
parish school.

CATHOLIC CHURCH PRAISED BY BAPTIST NEGROES

So generally did Negroes profess the Baptist religion half a century ago that Booker T. Washington said: "Whenever I meet a Negro who is not a Baptist I know that some white man has been tampering with his religion." The Baptists still claim the bulk of church-affiliated Negroes. The tie between the Baptist sect and large numbers of Negroes is so traditional that some name themselves Baptists even without active affiliation to that church. It is almost as though some know no other sect or religion to name. The close tie results from the Baptists' early attention to the Negro. The sect's simple structure of organization and its minimal doctrinal content assured its wide spread among the early Negroes as among other early Americans.

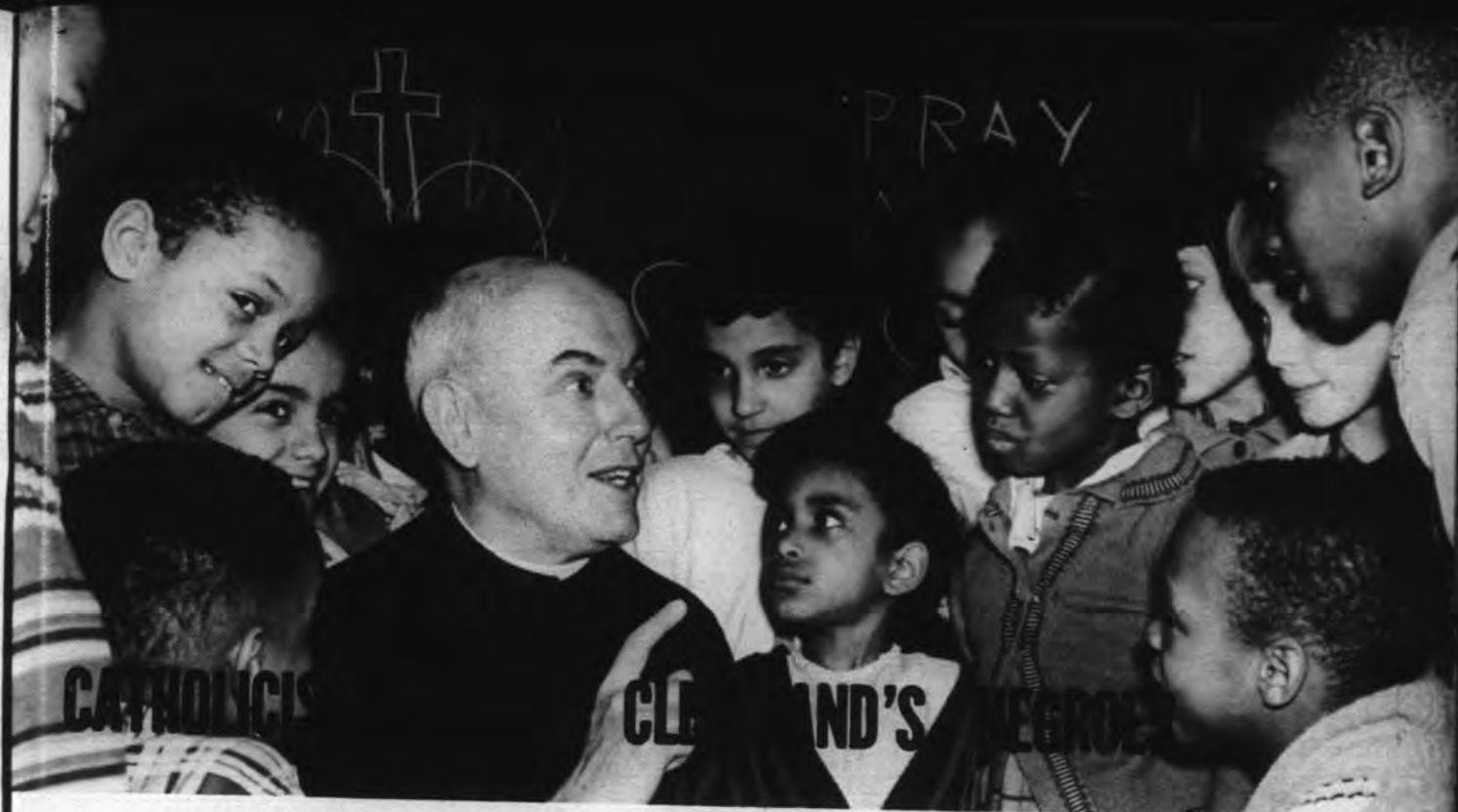
Catholicism finds itself opposed in trying to spread among Negroes today. The opposition comes from various sects. But that from the Baptists has always been especially firm. *And this is understandable.* Perhaps they view us Catholics as intruders. That may be why, over the years, there have grown among the Baptist Negroes a kind of resentment towards priests, religious, and lay Catholics working with Negroes. It is a resentment that can blind the Baptists to the good in Catholicism. Of course we Catholics find their sentiments quite understandable and we try not to let it disturb us or cause hard feelings. But Catholics are people of sentiments too and we long for more friendship and right understanding from our Baptist brethren. We were glad, then, to learn that Catholics were recently highly praised by the Baptist Negroes. An Associated Press news dispatch of September 14 from Chicago read: "*The Roman Catholic Church has been cited by a meeting of Negro Baptists for its efforts to stop racial discrimination and segregation during the past year. The National Baptist Convention, U.S.A., applauded the efforts of the Church for excommunicating segregation leaders in the New Orleans area and for raising to sainthood Martin de Porres, a Negro. The Convention claims to represent more than 5,000,000 American Negroes. Members of the Convention, however, criticized some Protestant churches for their attitudes on racial integration. Dr. Joseph H. Jackson of Chicago, who was re-elected president of the convention, said some Protestant churches in the United States make racial prejudice an unwritten article of faith . . .*"

Catholics will feel grateful to the Convention for its frank words of praise and will try to be even more vigilant for the sake of justice. Meanwhile, a September 28 news dispatch discloses that we Catholics ought to applaud the Catholic Trappist monks of Conyers, Georgia. A dispatch from Conyers read: "*Trappist monks at Our Lady of the Holy Ghost Monastery here have offered to construct new stained glass windows for the Negro Baptist churches burned in Dawson, Georgia by white racists.*"

Conversely, as if to show contempt for the large Negro membership of their own sect, white Baptists from three states went out of their way to publicly approve the anti-Negro antics of Mississippi's Governor Barnett. A news dispatch of September 27 disclosed that the white Tri-State Baptist Fellowship (of Georgia, Alabama, and Florida) praised Barnett's anti-Negro capers and urged him to stand fast even unto death to keep Negroes segregated. How different is the attitude of these white Baptists from that of the Catholic Church!

The MESSENGER asks prayers and aid today for U. S. Negro Missions

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In 1796 Moses Cleveland founded the city bearing his name where the Cuyahoga River empties into Lake Erie. Early accounts show that at least one Negro was included in the party which founded what was to become the largest metropolis in the old Western Reserve. Today that metropolis, Cleveland, is the goal of thousands of Negroes moving north away from Alabama, Georgia, Tennessee, Kentucky, Virginia, and West Virginia. The first large entry of Negroes into Cleveland started with World War I as thousands crowded into the most expendable parts of the city, the "inner and central city." But as early as 1830 there had been a Negro family living in the inner city and by 1857 a small settlement of Negroes was under way. In 1910 the number of Negroes in Cleveland reached 8,763. Then came the first great war and the first great influx from the South in 1915-18 to man the war jobs as the immigrant labor market halted. After the first war the influx

of Negroes continued until it grew into the floodtide of World War II. After the end of the second war, by 1950, Cleveland's Negroes numbered 151,187 or 11% of the city's population. In 1957 the total in Cuyahoga County had climbed to 219,352 with 215,992 of this count found in Cleveland alone. The next year the count in the city was 222,000, or a quarter of the population. Two years later the 1960 census reported 250,818 Negroes in the city with 622,942 whites. This year an unofficial count places the city's Negro population at about 300,000 with 320,000 estimated for 1965.

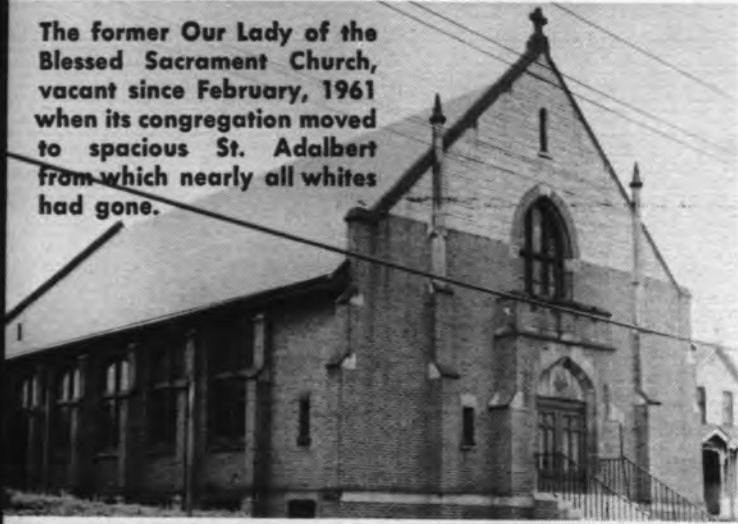
From the very beginning of their stay at Cleveland Negroes have had at least physical approximation to the Catholic Church, for Cleveland is in the middle of the thin band of Catholicism which narrowly girds all the south shore of Lake Erie. Practically, however, their physical contact with Catholicism in the sprawling city was limited to but a few churches within the

Your next *Divine Word Messenger*, the combined December-January issue, will appear in January. Divine Word Missionaries take this early opportunity to wish God's abundant blessing on the readers as we approach the holy seasons of Advent and Christmas.

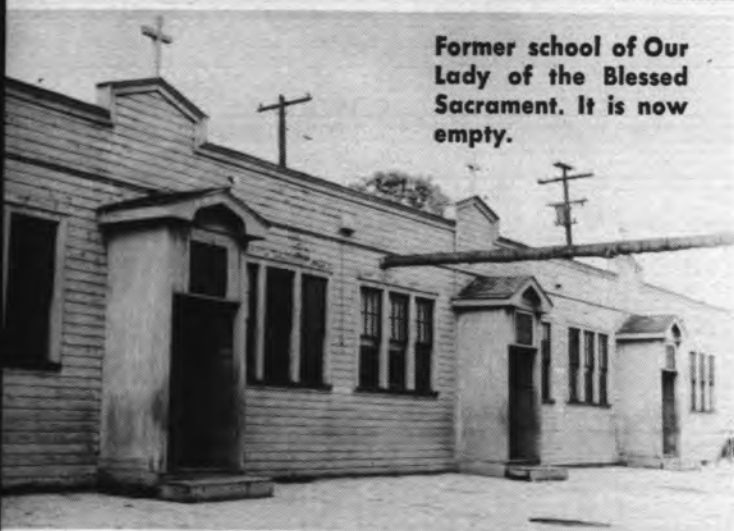
Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

CATHOLICISM AMONG

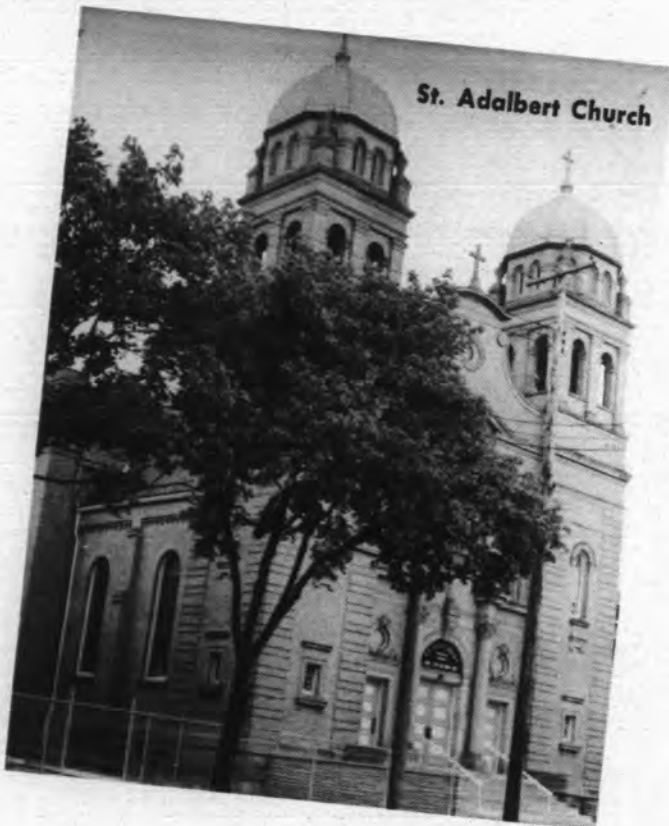
The former Our Lady of the Blessed Sacrament Church, vacant since February, 1961 when its congregation moved to spacious St. Adalbert from which nearly all whites had gone.



Former school of Our Lady of the Blessed Sacrament. It is now empty.



St. Adalbert Church



inner and central city to which Negroes were restricted. Negroes resided just off the downtown area of Cleveland, eastward. A small settlement of Negroes west of the river predates World War I. A second small settlement of Negroes long isolated in the city's distant eastern section dates back to World War I. It has now been reached by the Negroes' eastward push out from the old congested inner city.

Among the thousands of Negroes who poured into Cleveland there were bound to be at least a handful of Catholics or persons interested in the Church from previous contact with it in the South. While Catholic Negroes in the inner city always enjoyed the right to worship at the several national and territorial parishes, there was no missionary center from which Catholicism could be effectively disseminated. Hence two churches in the central city eventually were entrusted to the care of the missionary Fathers of the Precious Blood. St. Edward Church had formerly served an aristocratic Irish congregation from 1871. Our Lady of the Blessed Sacrament Church was organized in 1922. Its new church, a modest sized brick edifice, was completed in 1923. Frame buildings served as school, convent, and rectory. Sisters of the Blessed Sacrament (an order devoted exclusively to work among Negroes and Indians) staffed the schools at both parishes.

St. Edward Church is at the sixty-ninth block on Cleveland's east side, and Our Lady of the Blessed Sacrament was located at the seventy-ninth block. However, the swelling Negro population was to push much farther eastward until now it has reached up to and now begins to envelop the once all-white exclusive Shaker Heights suburb, beyond the one hundred and forty-fifth block. Many Catholic churches were enveloped by the expanding Negro population. As a result Catholic Negroes have long been members of parishes other than St. Edward and

NEGROES AT CLEVELAND

Our Lady of the Blessed Sacrament. Today at least thirteen parishes have Negro members in Cleveland, all on the city's east side. They are St. Adalbert (formerly serving a Bohemian congregation since 1883 but since February, 1961, in service of the transplanted Our Lady of the Blessed Sacrament Parish), St. Agatha, St. Agnes, St. Aloysius, St. Cecilia, Conversion of St. Paul, St. Edward, Epiphany, St. Henry, St. Joseph, St. Marian, Our Lady of Fatima, St. Thomas Aquinas. Other parishes may have Negro members but the foregoing have the largest numbers. Our Lady of Fatima and St. Agnes parishes are administered by Trinitarian missionaries who staff also missions in the South which minister to Negroes. St. Joseph, in the old inner city, is staffed by Franciscans. Until last year it was surrounded by the familiar ghetto into which large cities channel the Negro. Now it stands amidst empty tracts after Cleveland recently razed a large part of the Negro ghetto in its urban development program. The other parishes named are staffed by diocesan priests. They are devoted men who are trying to build up new congregations from the non-Catholic Negroes to populate the spacious churches left behind by the whites as they retreated to the suburbs in the face of the Negro eastward expansion. The flight of the whites from east Cleveland opened the door for the Negroes' exodus from the old inner and central city. The Precious Blood Fathers at St. Edward and at St. Adalbert continually lose members as their Catholic Negroes join in the move to East Cleveland's better homes and neighborhoods. As a result the two parishes find themselves amidst a Negro population which is constantly changing but ever remaining largely non-Catholic. While none of the Catholic churches in East Cleveland count vast numbers of Negroes among their congregations some of them do have nuclei of potentially stable parishes,

(Continued on Page 266)



The new St. Adalbert School was completed only last year.



St. Adalbert School



Our Lady of Fatima Church

Too Late Too Little and Still Wrong in Mississippi

On October 2, in the week following the riots and killings by hotheads at the University of Mississippi there finally was heard a voice from sensible men in the state. A group of Mississippi businessmen and professionals met at Jackson that day and called to the state's hotheaded racists to restrain their outlaw tactics. "Enforcement of law and order and not mob rule is absolutely essential to the peace and safety of our homes and all of our citizens."

But this restraining call, which really said only this: "Stop now because you are no longer hurting just the Negro but us too!", has come too late. The racist hotheads have had their most recent fling. With several killings and beatings to their credit they have had a field day. Who knows what further atrocities they hold in reserve?

And like as not the call is far too little to undo all the harm wrought in Mississippi by the inflammatory publications of its pressmen, with their heretofore blanket approval of racism. The press of the state's very capitol city incited its readers to the fever pitch of racism with a most irresponsible kind of publication. The state's leaders, who were elected to act sensibly in emergencies, were so remiss as to actually precipitate the emergency. With public statements of defiance and with encouraging gestures towards hotheads there seems to have been connivance in high places.

The country stands shocked at Mississippi. But the state's responsible people, such as those who hastily met at Jackson on October 3rd, ought not be. Without complaint they watched a pattern of lawlessness forming across Mississippi for many years. They kept silent in the many instances where the state years ago showed itself lenient and even encouraging towards lawlessness among the citizenry and perfidy among the officials — as long as the victim of both was the Negro. But he who feeds the tiger may someday feel its claws.

A renowned southern editor accurately diagnosed the sickness of Mississippi when he said on a televised interview that the responsible people in the state have kept a guilty silence about the state's gestapo-type racism. Businessmen, professionals, the clergy of all faiths kept silent while Mississippi racists mauled Emmett Till, Mack Parker, Clyde Kennard, the Freedom Riders, the voter organizers, etc., etc., etc., etc. Now it come out clearly. Their silence was not prudence. It was but another form of encouragement. They bear part of the guilt for Mississippi's latest tragedy.

But we cannot expect a quick cure for Mississippi's ills because, 1. Some of the state's responsible leaders are still wrapped in silence; 2. Even those who have called for restraint are still wrong about the Negro's cause, for the Jackson group closed a partially noteworthy plea with a sorry kind of statement—they "reaffirmed the feelings of the people of the state that the supreme court decision on school desegregation in 1954 was 'morally and legally wrong'." Thus they unwittingly again flashed the green light to the hotheads.



MESSAGE TO NEGRO



STUDENTS

by Mary Benedict

Success in life is not handed to us and we must work hard in any field to achieve our dreams and ambitions. Particularly, when we have so much competition, and when obstacles are so abundant, we need to set forth in writing . . . the definite goal for which we are individually aiming.

In an interview last week with the Negro high school principal in our area, he stressed two points which were quite impressive: "Perhaps it is due to environmental conditions and lack of cooperation at home" he stated "but most students lack that spark of ambition needed to achieve success in their careers. They don't assert themselves. Some of them are lazy. We have got to help them get interested in a definite goal in life, before we can help them accomplish it."

And so it goes . . . the student graduating today must want to get ahead if he is going to achieve any degree of success in his life. He must set an attainable goal, in accord with his talents, and then select a definite pattern for achieving his ambition.

I would suggest that any student

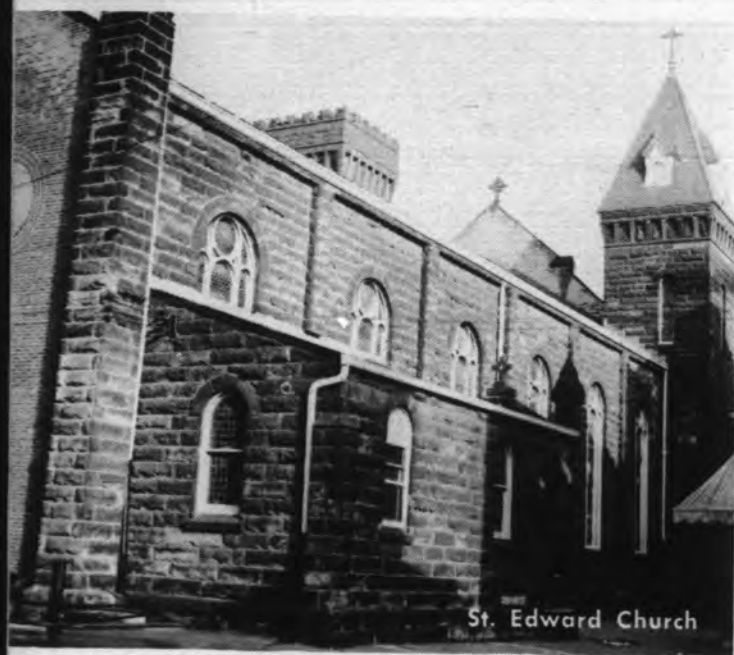
who really wants to make a success of his career first draw up a set of plans, much like an architect would do. At the head of the page, he should state forth in bold, capital letters, his ultimate goal in life. This is the first and foremost step. It must be a career for which the student is truly qualified. Schools and state employment agencies give job aptitude tests to those who are interested in finding where their talent lies and in some states also Negroes may benefit from the tests.

Once a student has his goal definitely in view and fully decided upon, he should interview two or three people who have been successful in that particular field. He must find out the necessary steps he will need to achieve success, and get a clear view of the obstacles facing him.

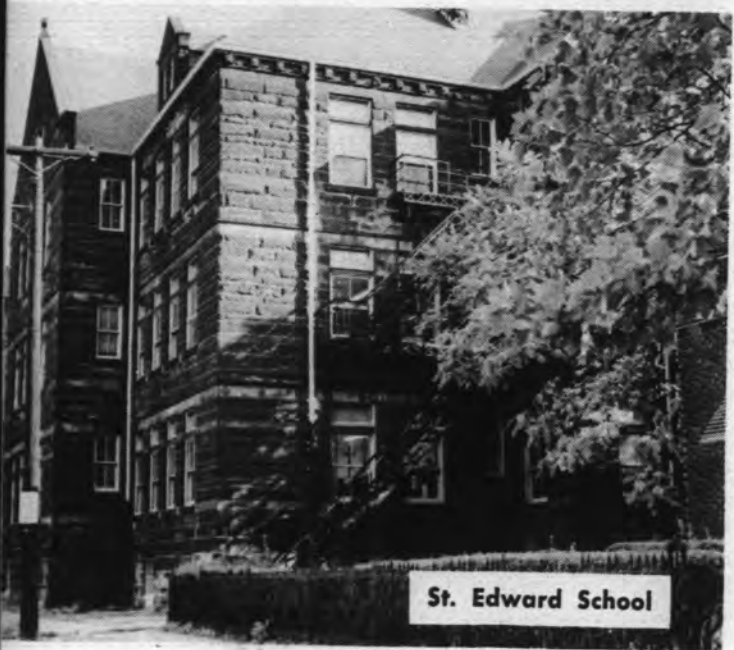
A good beginning is half the battle and the interview is most important. Anything in life that is worth having deserves our very best. Neatness in appearance, sincerity and a good first impression are the initial foundations.

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St. Agnes Church



St. Edward Church



St. Edward School

thanks to efforts to win converts and thanks to the addition of those parishioners who leave St. Edward and St. Adalbert in the old central city.

Negro children, Catholics and non-Catholics, are enrolled in the following parochial schools: Epiphany, Holy Ghost Byzantine Rite (on west side of city), Holy Name Junior High, Immaculate Conception, Our Lady of Lourdes, Our Lady of Mt. Carmel (on east side), Our Lady of Peace, St. Adalbert, St. Agatha, St. Agnes, St. Aloysius, St. Andrew, St. Casimir, St. Catharine, St. Cecilia, St. Francis, St. Henry, St. John the Baptist Byzantine Rite, St. Joseph (inner city), St. Joseph (north east), St. Joseph Byzantine Rite, St. Margaret of Hungary, St. Marian, St. Thomas Aquinas, St. Timothy, and St. Wendelin. Catholic high schools within Cleveland with Negro students enrolled are Benedictine High (boys), Cathedral Latin High (boys), Hoban-Dominican High (girls), Holy Name High (coed), Lourdes Academy (girls), Notre Dame Academy (girls), Our Lady of Lourdes High (coed), and St. Peter High (girls). While none of the foregoing high schools have large numbers of Negro students, the following high schools have even less: St. Ignatius High (boys), St. Joseph Academy (girls), St. Joseph High (boys), St. Stanislaus High (coed), and St. Stephen High (girls).

The Blessed Sacrament Sisters at St. Edward parish formerly conducted there a high school attended by Negro girls but it was discontinued in 1958 when Negroes were finding admittance to the schools listed above.

A recent attempt to ascertain the number of Negroes in Cleveland's Catholic high schools returned no definite total. In reply to the query, "How many Negroes among your students?", the answer would be, "No records are kept based on race." Hence only an estimated total can be offered here. It was estimated that about 150 Negroes

NEGROES AT CLEVELAND

are enrolled in thirteen Catholic high schools of Cleveland.

Similarly, attempts to learn the number of Negroes enrolled in Catholic elementary schools brought no exact total — for the same reason mentioned above. However, the total was learned for the following elementary schools, all in the predominantly Negro populated neighborhoods: St. Adalbert (260, of whom all are Negroes); St. Agnes (322, of whom 85% are Negroes); St. Edward (357, of whom all are Negroes); St. Cecilia (342, of whom more than 50% are Negroes); St. Agatha (221, of whom perhaps more than 50% are Negroes); St. Aloysius (705, of whom perhaps less than 35% are Negroes), Immaculate Conception (273 pupils, probably with a high percentage of Negroes). An estimate based on the above figures, and accounting for small enrollments of Negroes at schools other than those mentioned, established the total of Negroes in Cleveland's Catholic schools at about 1800. Again, this is a mere handful among nearly 74,000 elementary pupils.

Figures published in 1961 and in 1962 as the official count of Catholic Negroes in all the Cleveland Diocese (most of whom would be within the city itself) were 4,000 and 12,000 respectively. The wide discrepancy between the two figures is inexplicable even in light of the earnest and concerted efforts being made by some priests to win converts among Negroes in the city. One prominent Catholic Negro, however, expressed his belief that the total within Cleveland is below 5,000. An attempt was made recently to learn the latter figure with exactness but it brought only inconclusive results. However, for a few parishes estimated totals were learned: St. Cecilia (about 600), St. Edward (about 750), St. Adalbert (about 500), St. Agnes (about 300), Our Lady of Fatima (about 150). So fluid is the

(Continued on Page 278)



ST. MARTIN de PORRES COMES OUT OF THE WATER

by

Catherine de Hueck Doherty
of Madonna House Apostolate

Madonna House Apostolate and all its members had been preparing most joyfully and ardently for the great day of the canonization of their old and beloved friend, Blessed Martin de Porres.

This of course was not to be wondered at. For ever since I met Blessed Martin, in the little Church of St. Mark, in Harlem, New York, where I had come to found the first Friendship House in the States in the year 1938—I have had a tremendous devotion to this lovely Negro saint.

If anything, my devotion increased when, in 1943, I married Eddie Doherty, who had also a great love for Martin—so great that he spoke of him constantly, wrote of him tirelessly, carried his medals and relics—to give away lavishly.

Then again, why should it not increase — this devotion of mine — for Martin brought Eddie and me together! Eddie was seeking me for an interview and had almost given up his search, due to a wrong address, when he saw Martin's statue in a big storefront window. There I was. That started our romance.

So the preparations and the joy of Madonna House and its staff could certainly be easily understood. The preparations included a novena of gratitude to God for Martin's canonization. It included too the organization of a program for the *GREAT DAY*, which was to consist in the reading of Eddie's Stations of the Cross from his book "MARTIN", where Our Lady explains the Stations to Martin, who makes them.

The reading was to be done before our own outdoor Stations. Then there was to be the carrying of a lovely little statue of Blessed Martin to its "resting place" above our dispensary and sick bay, named in his honor. The statue was to be blessed and installed. Then we would sing a few hymns and serve a nice collation.

Some of the staff were busy re-

(Continued on Page 286)



A review of but one of their works—that among the American Negroes

Different Helpers do different work at different times in different places.

Perhaps no better description of the social service apostolate of the Helpers of the Holy Souls could be found. Answering to the needs of the Church in the circumstances in which they find themselves, they necessarily adapt and re-arrange their work continually. For social conditions and structures change rapidly within nations, cities and parishes.

So it is that since the first Helpers' arrival in New York in 1892 from France, work for the American Negro has been one of their most cherished concerns, and exemplifies the need of adapting to various circumstances and situations.

The first work of the Helpers in New York City dealt with the care of the sick poor in their homes. All races and creeds shared in this care indiscriminately as they do even today as far as the Helpers are concerned.

Religious instruction for children and adults, social service, the organization of group activity for girls, boys, and adults . . . all of these works found

place in the Helpers' daily schedule.

The convent of the Helpers on 86th Street in New York became a quasi-parish for Negroes when Masses were held on Sundays just for them.

Similar activity grew in other cities with the arrival of the Helpers of the Holy Souls in St. Louis (1903), San Francisco (1905), Chicago (1925), and Los Angeles (1940).

The Fathers of the Society of the Divine Word inaugurated the Helpers' work among the colored in San Francisco.

As in New York, the Helpers' San Francisco convent served as a colored parish until the Divine Word Fathers opened St. Benedict the Moor's Church in 1935. The Helpers' then worked in cooperation with the Fathers of the parish to organize religious instruction classes, sodalities, boys' clubs, etc.

Through this united effort, many of the students were enabled to enter Catholic schools, especially high schools. This prepared them to assume their Christian responsibilities in adult life.

It was Archbishop Cantwell who sought the Helpers for his Archdiocese of Los Angeles in 1940, to work especially among the colored at St. Odelia's parish and its mission, St. John Bosco, as well as at St. Leo's Church. Religious instruction, summer vacation schools and parish work occupied the Helpers until both parishes obtained excellent Catholic schools for their parishioners. It was time for the Helpers to move on.

Until 1961, the Helpers taught the public school children (mostly non-Catholic) from all-Negro 20th St. School of St. Patrick's parish together with the Mexican children. Now St. Patrick's parish is equipped to take over this instruction. And so — the Helpers move on.

The stronghold of the Helpers' Negro apostolate was in St. Louis from the very beginning of their work there. From the time the Helpers came to St. Louis in 1903 until the desegregation order of Cardinal Ritter in 1947, most of the work with Negroes was done on a group level.

But—different Helpers do different work at different times in different places. And the picture of their work among the colored in the United States today differs from the work of 20 or 30 years ago.

The Helpers can serve the American Negro now not so much through Negro group activity as through striving for integration and advancement of all races together in America. A new age is arriving.

The Helpers' group work has not ceased. The Mexicans of Los Angeles need special assistance in being introduced into a culture new to them.

The Puerto Ricans of New York and Chicago need special group attention, showing them how to adapt to the

American way without losing the richness of their native culture.

Yet the Negro is a long-time member of our nation. By his art, he has contributed greatly to America's cultural achievements. Today, more than ever, he needs to take his rightful place in American society. For each others' sakes, Negroes, whites, yellows, and reds need to be integrated, to be enriched through contact with each other.

Thus, in cooperation with the activity of the Church, the Helpers work with the Negro as far as possible on an integrated level.

The Helpers' convents no longer serve as parishes. Rather, many of the people who received Christian life and formation in these parishes are now leaders in their own integrated parishes.

The Helpers' houses are often centers for activities such as Days of Recollection to which all races are invited indiscriminately. Schools of religion are conducted for all races. Apostolic clubs for high school girls include both Negro and white teens. Clubs for boys do not distinguish colors.

Where the Helpers' assistance is needed in city areas or parishes where the population is almost entirely Negro, the work still goes on.

The Chicago Helpers began this year (Sept., 1962) a special catechumenate at St. Joseph's Parish which is comprised of an almost totally Negro element. A school of religion for non-Catholic children has been conducted by the Helpers with the aid of minor seminarians for several years in this parish.

Visits to the families by the Sisters, continued religious instruction of the children, and calls on the families by the parish Benedictine priests have led to the conversion of several parents in

OF THE HOLY SOULS

the parish. The special catechumenate will be held apart from the regular religious instruction sessions in order to give the children of the baptized parents a more intense preparation for their own baptisms.

In Los Angeles, while much time is spent teaching the Mexican children or setting up confraternities of Christian Doctrine in various parishes, adult convert work and private instruction for Negroes goes on under the direction of Sister Mary Antonia, H.H.S.

In St. Louis, also, the work of the Helpers has undergone a change. An apostolate with large groups in a community-center type of situation has given way to work on a more individual level. People are still poor, still sick, still in need of help either spiritually or physically.

Carrying these ideals to other lands, the Helpers have houses in Africa, Japan, Formosa, Hong Kong, Mexico, soon Colombia. More than ninety Chinese Helpers carry on this spirit if not the Helpers' work behind the bamboo curtain. Throughout Europe, too, Helpers seek to help people to help themselves.

Beyond and behind all Helper activity is a special consecration on behalf of the souls in purgatory. Offering all their work on earth for the faithful departed, the Helpers seek to cooperate in the universal redemption of men, to help them right up until the time they enter their eternal home, heaven.

In purgatory one does not find Italians, Americans, Africans, democrats or progressives, university campuses or slum hovels. There all are one in the love of Christ. This union of love is worthwhile striving for, even here on earth.



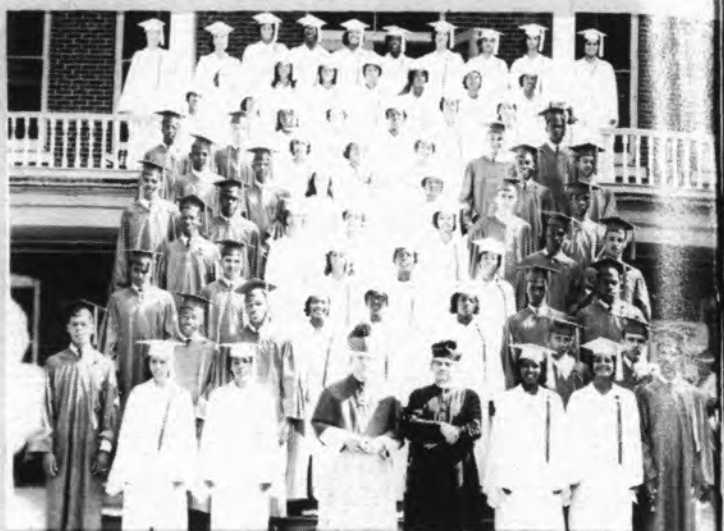
One of the few Catholic boarding schools left of the more than a score once available to Negroes is Holy Rosary School at Lafayette, Louisiana. It is a co-ed school with high school and grammar school departments. It enrolls boarding and day pupils. The school is an adjunct of the Diocese of Lafayette. It is staffed by Divine Word Missionaries and by Sisters of the Holy Family (of New Orleans).

Holy Rosary School was opened at Galveston, Texas in September, 1913, hence, is soon to observe its 50th anniversary. A diocesan priest, the late Monsignor Philip Keller, was its early director. Holy Family Sisters, who still staff a school at Galveston.

At the retiring of Monsignor Keller Divine Word Missionaries assumed supervision of the school in 1929 under Father Herman Patzelt, S.V.D. He was succeeded in 1939 by Father Charles Windolph, S.V.D. who cooperated in 1947 with the late Bishop Jules Jeanmard of the Lafayette Diocese to expand the school from a girls' boarding and day school into a coed high school with grammar school department. Presently there are 20 teachers on staff; one priest, two brothers, 9 nuns, 5 Grail workers and 3 lay teachers. They teach 425 students of whom 390 are in the high school.

The school is highly touted in Louisiana for the high calibre of its industrial training course. In the 1962 district and state competitions the students' workmanship won 11 first place, 8 second place, and 6 third place awards in mechanical drawing, architectural drawing and models, electricity, metal work, electronics, and photography. The school is in the AA category (over 200 students and less than 500), but its awards were won in competition with schools in both AA and AAA (more than 500 students) categories.

This year Father William Oliver, S.V.D., a colored priest, became Holy Rosary School's fourth director.



HOLY ROSARY SCH

Co-ed boarding and day School -high



Brother
structo
school



Glee Club



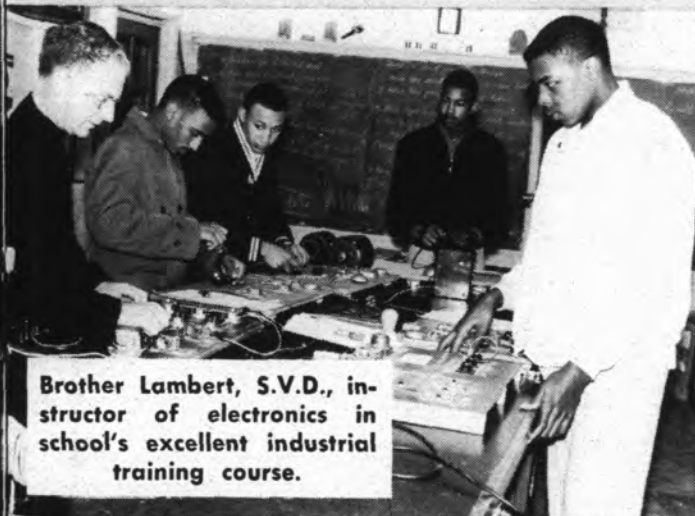
The late Fr. Charles Windolph, S.V.D., director and developer of the school from 1939 to 1962.



Father William Oliver, S.V.D., fourth director in school's history.

RY SCHOOL

School - high school and grammar school pupils - LAFAYETTE, LOUISIANA



Brother Lambert, S.V.D., instructor of electronics in school's excellent industrial training course.



Bro. Stillfried, S.V.D. instructor in mechanical drawing.



Student convert being received into Church by the late Father Windolph.

(Continued from Page 265)

A student must never "carry a chip on his shoulders." The beginning is hard, but later he will find that his work will be judged on its merit and will receive the credit it deserves.

The harder we work and the more we strive to do the things God intended for us to do and to be the men God intended for us to be, the greater happiness we will find.

We must have a deep faith in our ability to achieve that which we desire. We must maintain a deep faith in God throughout our lives for no man stands alone.

Each of us is capable of attaining perfection to our own degree in all things that we undertake to do. Perhaps we cannot accomplish big things, but we can all do small things to perfection.

There is a vast and beautiful future ahead for those who want badly enough to make the sacrifices necessary for accomplishment; also for Negroes. The challenge is there, the opportunity is there. The rest is up to the student, though admittedly the Negro student has the greater challenge and the lesser opportunity.



GE TO NEGRO STUDENTS



The Holy Spirit

SPIRITUAL READING

by the late

REV. BRUNO HAGSPIEL, S.V.D.

Many of us are perplexed and confused at times when we read that God or the Blessed Trinity or Jesus or the Holy Spirit is dwelling in our souls. St. Paul says clearly that the Holy Spirit is sent into the souls of men: "And because you are sons, God hath sent the Spirit of his Son into your hearts..." (Gal. 4:6). Let it be understood once and forever that all these expressions denote exactly the same thing. If we are the living temples of the Holy Ghost, who personally dwells in our souls, He is necessarily accompanied by the Father and the Son because the three Persons can never be separated.

For a better understanding of the indwelling of God or the Blessed Trinity in us, let us make a comparison between *Jesus dwelling in the tabernacle* and *Jesus dwelling within our souls*. In both He is manifestly really and truly present. Still, in the tabernacle He is present only where the consecrated hosts are, and there with both His divinity and His humanity, with His body and soul. He dwells within us, in our souls, with His divinity only, and all over our body, in every part of it; that is, He dwells within us as long as our souls lives in our body, in every part of it, as its life principle.

God, all three Persons of the Blessed Trinity, is dwelling within me. What a mystery! What an inspirational fact for my daily practical life! I am actually permeated and penetrated by the very Spirit of God—every part of my body, every faculty of my soul. I am really consecrated to God throughout.

Why should we shrink from the practical application of this beautiful dogma? It simply means this: that God Himself is actually dwelling in my eyes, in my ears, in my tongue, and in

every part of my body. It means further that every organ and every part of my body without exception is consecrated and, therefore, is sacred to God, part of God's own living temple. He Himself has in the sacrament of baptism taken such full possession of my whole being and every part thereof that His presence should be for me just one more powerful reason to shun, detest, and abhor to the very best of my ability every deliberate sin.

For God's sake, let us do away with the erroneous notion that there can be "an impure part" in our body, as teachers and even priests sometimes tell their pupils, when they instruct them on the Sixth Commandment. What God has created is pure and perfect. "What God hath made clean, do not thou call common" (Acts II:9). Did not God at the end of each day of Creation declare His utmost pleasure by saying: "It is good"? (Gen. I:21). And what God is pleased to make His own in a more perfect manner, by having it consecrated to Himself in the sacrament of baptism as His dwelling place is surely sacred and must be considered sacred. Hence to abuse or to misuse any part of my body must be considered a crime, a real desecration of God's own temple, a sacrilege.

Once we come to grasp the full significance of the dogma that God is dwelling within us, and the implications that flow from the devotion to the Holy Spirit, it is much easier for us to practice with greater facility the whole range of the Christian and religious virtues. We surely do need the Spirit of God today more than ever, for it is generally admitted that we are living in a most critical period of history. Something definite must be done if we are to emerge from the wicked-

ness of the world surrounding us everywhere—in politics, in art, in science, in every phase of human life.

One question may well be asked: as the Christians of old excelled in the three fundamental virtues of charity, chastity, and trust in God, may not the disregard for these virtues today be due in great part to the neglect and disregard of this fundamental truth, that we are the living temples of the living God? A keener realization and a deeper appreciation and intensified cultivation of this wonderful Christian truth would enable us to grow in sincere love of our fellow men, in purity and chastity, and in joyful trust and confidence in God. It would indeed "renew the face of the earth" and would go far to save us from the threatening spiritual collapse of the world and especially of our beloved country. It would be a tremendously great help to our religious to live the supernatural life consistently and thus to be preserved from the danger of worldliness.

As a Christian, I must persist in the practice of supernatural *love of my neighbor*. But how can I do it, if I no longer see in my fellow man the living temple of God! Though my fellow man's natural character and conduct deserve perhaps no special esteem, and no special benevolence, the divine Guest of my soul demands of me that I pay him respect and esteem, for he also is a temple of the Holy Ghost. I know that every act of kindness—and remember, every uncharitable act—toward my fellow man will be regarded by God as having been done to Him in person: "Whatsoever you have done to the least of my brethren (i.e., good or evil), you have done unto Me" (Mt. 25:14). Let us ponder that sentence well and reflect on what it means. If we frequently or habitually judge rashly and condemn our fellow man, God Himself, dwelling in the heart of our neighbor, will protect him against us; whereas that same God dwelling within us, will judge and condemn us.



NOVENA to SACRED HEART

NOVEMBER 29 – DECEMBER 7

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

.....

.....

.....

Mail to:

**Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi**

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.



At St. Edward's



Catholic family of St. Thomas Aquinas Parish.

Negro population in Cleveland that it is difficult for the parishes to total the Catholics among them. Added to this obstacle towards compiling totals is the unmistakable attitude of noncommittal silence about the Negroes' influx in the once all-white churches and schools. One of the products of this attitude is the oft-met observation, "No records are kept based on race." On its face this observation sounds commendable and perhaps does indicate a healthy attitude towards the Negroes' influx. But it does not necessarily so indicate. It could be also a dodger, a convenient "out" to hide an air of indifference about the incoming Negroes' spiritual welfare, or even of repugnance to his presence. Perhaps there is even a hidden fear among some at Cleveland that Negro masses are about to flood into the Catholic Church and a discreet non-committal silence helps to forestall it. This fear might be upon some who visualize material losses as the wealthier whites abandon parishes and schools to the poorer Negroes. But visions of such a flood are not verified, really. At least not in the ordinary attitude of the Cleveland Negroes. There is not evident among them any widespread attraction to Catholicism. An appreciation of the Church's earnestness is slowly growing due to the Catholic stand on racial justice, but it gives no indication of widespread interest in and attraction to the Church. Non-Catholic storefront churches and larger temples of worship daily multiply. Meanwhile, among the middle class Negroes the Church is making almost no significant inroads. The Negro middle class in Cleveland is already quite large and

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NEGROES AT CLEVELAND

has the potential for still more growth. Of the nearly 300,000 Negroes at Cleveland more than half have abandoned the old inner and central city once synonymous with lower class status.

Impressive efforts are being made to win converts among the Negroes. The non-Catholic parents of all children in some of the parish schools must attend a series of lessons about the Catholic religion. The expressed purpose is not to convert these people but to familiarize them with religious matter being taught to their children. Of course a hoped-for result is that this close familiarization will attract many to baptism—as it does. This program is not unique to Cleveland, however. Most Rev. Floyd L. Begin, now Bishop of Oakland, California, is to be remembered for his outstanding interest in the conversion of Cleveland's Negroes. From his consecration in 1947 as auxiliary bishop of Cleveland until his assignment to the Oakland Diocese in February, 1962 he showed that interest at St. Agnes Parish where he was the pastor.

Cleveland has an impressive array of outstanding Catholic Negroes. Dr. Albert Stewart is president of the city's Urban League and the First Negro to belong to the Rotary Club in Cleveland. Mr. Harold Alexander, managing editor of the *Cleveland Call and Post* is on the board of the diocesan Catholic Charities; Mr. Joseph Newman is head of *Caritas*, an interracial group intent on effecting understanding between the races. Mrs. Joseph Ellis is head of a Catholic Information Center, a vital point of contact with Catholicism for the city's Negroes. Mr.

George A. Moore is president of the very active St. Augustine Guild, an interracial group which recently evolved into a Catholic Interracial Council. Mr. Wendell Bishop, one of the original parishioners at the former Our Lady of the Blessed Sacrament Parish, is known over the city for his activities with the Holy Name Society. Judge Ted Williams, who has had an outstanding political career, is a recent convert. There are others.

In retrospect, Catholicism among the Negroes of Cleveland has made notable progress even if the gains until now are not nearly as spectacular as one might expect after so many decades of at least physical approximation to such a large group of people. Present indications give good promise for the future. Some priests and religious are at work in Cleveland who have genuine interest in winning large and stable congregations of Negroes. And one of the Catholic Negroes in the city vouches that this interest will not wane soon for he has observed it taking hold also of the young men who are still in the diocesan seminary.

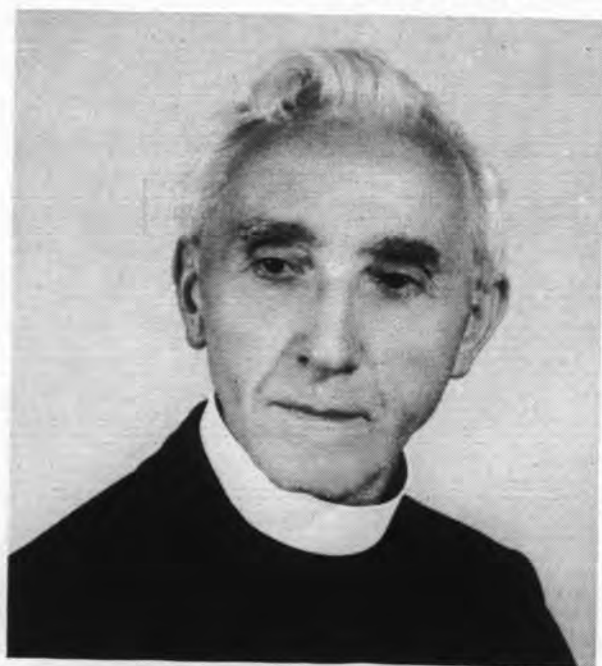
A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Please inform us if you get more than one copy of the *Messenger* each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Messenger, Bay Saint Louis, Mississippi.

Father Oswald Dies

Father Peter Oswald, S.V.D., one of the veteran Divine Word Missionaries in the South, died at the Bay Saint Louis seminary on September 18 after a lengthy illness. He served in the South from the fall, 1937 to his death. Father was born March 3, 1888 at Reisbach, Bavaria, Germany. He was ordained September 28, 1913 and missed an assignment to the New Guinea missions when World War I erupted. During the war he served as a hospital orderly and then as a teacher to relieve the war's shortage. He came to the United States in 1920 on an assignment to the Divine Word Seminary at Techny, Ill. By 1937 he entered his order's work in the South. He taught at the Bay Saint Louis seminary and did mission work at Jackson, Mississippi (1941); Pointe-a-la-Hache, Louisiana (1941-1953); Franklin, Louisiana (1953-1957); Belle Chasse, Louisiana (1957-1960); Washington, Louisiana (1960-1962). Several times the priest's health failed seriously at Washington and on May 7 this year he was hospitalized in New Orleans. On June 5 he retired to the Divine Word Seminary at Bay Saint Louis where he remained active as long as he could before his death.



St. Paul's, Baton Rouge

St. Paul Parish in Baton Rouge, Louisiana was added to the list of Divine Word missions on September 14 this year when Father Elmer Powell, S.V.D. was installed as its pastor, the first Divine Word Missionary appointed and the second pastor in the young parish's history.

The parish was carved out of Sacred Heart Parish with its lines being neatly designated coterminous with the Negro neighborhood. Property for the parish occupies part of a congested block along Capitol Avenue in the very center of a large Negro population. The old Capitol Theater, an empty brick building was acquired and remodeled into a church with living quarters for a priest fitted into the projection booth. Father Aubry Osborne, the lone Negro priest in the New Orleans Archdiocese, was named its pastor. All this was in the summer, 1960. Father Osborne said the first Mass in the church on July 3 that summer. The Right Reverend Monsignor Paul J. Gauci, pastor of Sacred Heart Church, was the party responsible for petitioning the erection of the parish, for the acquisition of the property and for the remodeling of the theater.

When the Baton Rouge Diocese was formed out of the New Orleans Archdiocese Father Osborne left the parish for a new appointment at nearby Scotlandville. Very Rev. Father Provincial Robert C. Hunter, S.V.D. accepted the parish as an addition to the Divine Word missions in the South and Father Powell returned from an assignment in Ghana to head it.



Father LaBauve to Indianapolis

Father John LaBauve, S.V.D. has been assigned to Indianapolis for a year to conduct various missionary activities there for Catholics and non-Catholics. He just completed a similar one-year program at Pittsburgh at the request of Bishop John Wright. While in Pittsburgh he took part in a street preaching apostolate. His one year of work in Pittsburgh earned him the annual citation of the Conference of Christians and Jews.

During his stay in Indianapolis Father LaBauve will organize and conduct inquiry classes, give parish missions, preach Forty Hours Devotions sermons, and lecture before student groups. He will reside at the following parishes in turn: SS. Peter and Paul Cathedral, St. Bridget, Holy Angels, St. Rita, and St. Thomas Aquinas. His first work at Indianapolis was to preach the sermons at Forty Hours Devotions in SS. Peter and Paul Cathedral, Sept. 30 to Oct. 2.

A native of Abbeville, Louisiana, Father LaBauve was pastor of St. Gabriel Mission in Mound Bayou, Mississippi, an all-Negro community, prior to his assignment to Pittsburgh in 1961.

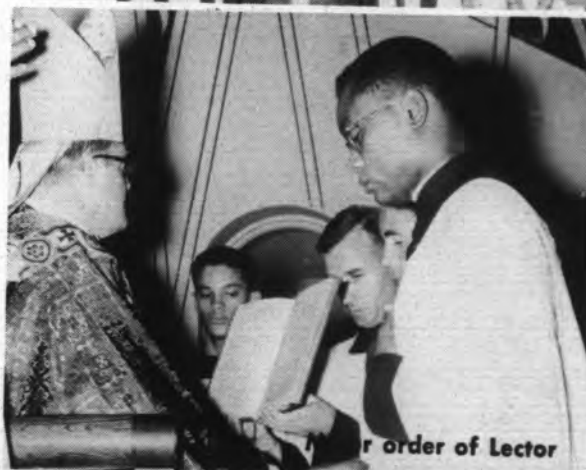


New Guinea's Bishop Visits

Most Rev. George Bernarding, S.V.D., native of Pittsburgh, Pennsylvania and Bishop of Mt. Hagen, New Guinea, visited our Bay Saint Louis seminary in September. On September 16 he conferred tonsure and minor orders on our theologians, and the subdiaconate on seminarians Canavan, Cheeks, Dicks, and Ruane. In the afternoon that day he heard two of our seminary's nuns pronounce their perpetual vows. The nuns are Oblates of St. John Baptist de la Salle from Mexico City. They perform some of the domestic tasks necessary for administering a seminary.



Subdeacons Canavan and Cheeks . . .
Dicks and Ruane.



order of Lector



Nuns' perpetual vows



A Rummage Store Can Help

The Sisters of Charity staff St. Augustine's School at our mission in North Little Rock, Arkansas where Father Louis Nau, S.V.D. is pastor. They have made used clothing work a great good among the Negroes there. By appealing to widely scattered communities in which they have friends the nuns (from Wilmette, Illinois) gather boxes of used clothing which are sorted, hung on racks, aired, and tagged with prices that bring good clothes within the reach of that city's poor people. The effort is to help these people clothe themselves better, not necessarily to convert them to Catholicism. The nuns are helped in this work by a small corps of youths and by a few members of St. Augustine Mission. Clothes come from places as far distant as New Orleans and Minnesota, and from nearby as North Little Rock. About \$250 per month has been realized from the supervised sale of the articles. To a mission that sum can mean help.

Because the sale of these articles is conducted in a highly efficient, non-patronizing manner, no embarrassment seems to be suffered by the people who come to purchase. Allowance is made for the occasional person or family entirely without funds though the Sisters wisely insist that the modest prices be met by the customers. Of the various articles of clothing sent to them the Sisters find that young children's clothings are needed most.

The Sisters' address is: 203 N. Clark St., North Little Rock, Ark.





PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

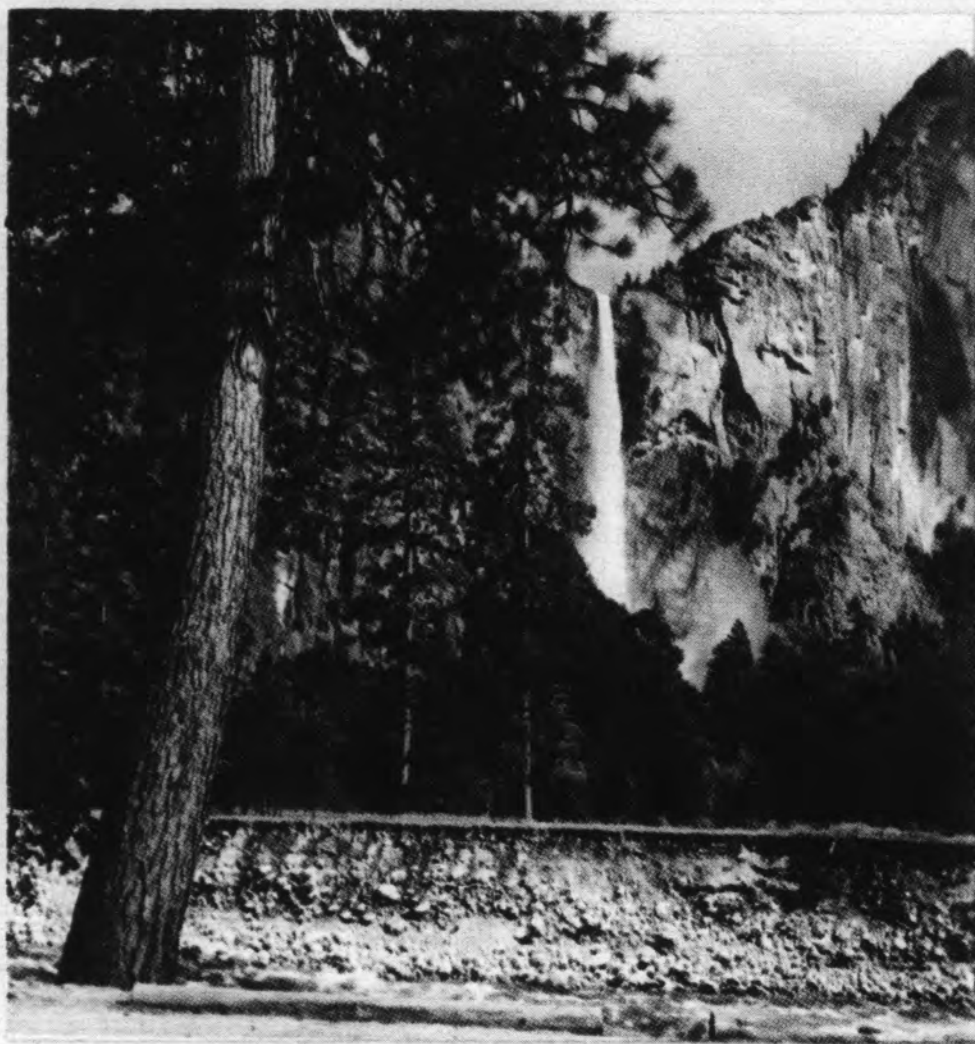
I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI



Yosemite National Park, California

Photos by
REV. PETER BELL, S.V.D.

Renowned Bridal Veil Falls.

View from Wewona tunnel.

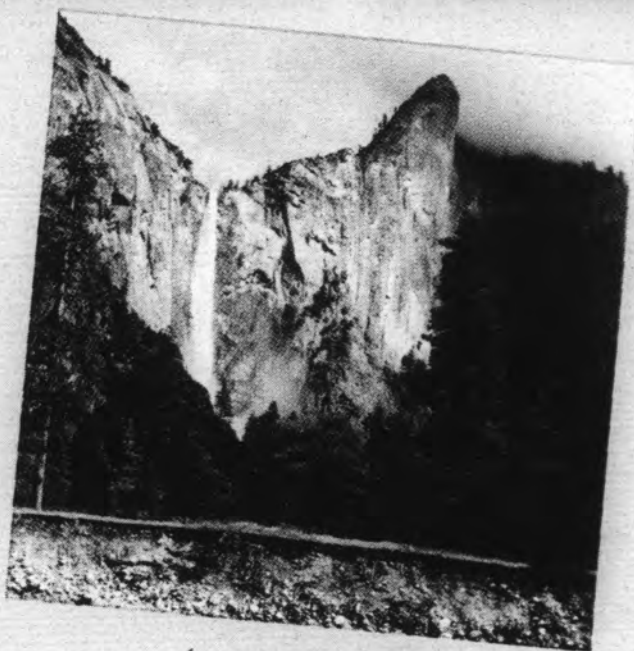


Another view up the valley. At right is El Capitan.





Several
views of
Bridal
Veil
Falls



Mirror Lake



Closer view of Mirror
Lake and Cloud's Rest



St. Martin

hearsing their roles. Others were making flower garlands with which to decorate the dispensary. Others were rehearsing hymns. It was truly a joyous and wonderful time!

When the great day came, it was full of sun and May warmth, as everyone expected it to be. Everything went without a hitch. After the little statue was installed and surrounded by garlands of flowers lovingly made, everyone started toward the dining room.

Suddenly Eddie asked if I knew that St. Martin had come to Madonna House. I answered that of course I knew. Hadn't we just "installed him"; and wasn't he here in more ways than one?

A hush fell on the ranks of the staff, and I stopped in amazement, when Eddie went on to say he did not mean the little statue of Martin, nor his unseen presence. He meant that Martin had come in another way . . . *Out of the lovely river that flows not twenty yards from our front door, and bears the musical name of "Madawaska"!*

Bewildered, I followed Eddie, who by now was purposefully walking into the dining room. Behind me trailed all the staff, just as much in the dark as I was.

In the dining room we saw an object about 5 feet high wrapped in some brown linen material. Eddie solemnly bade me unwrap it. I did!

Here, I must humbly confess, I almost fainted at the sight that greeted my eyes. For there it was! A carved, wooden statue of St. Martin. Not quite finished, but unmistakably himself. With a beautiful Negro face, and a clearly discernable Dominican habit. St. Martin to life!!!

But who carved him? Who sent him? What was all this about the river? Then the story was told. And as it unfolded, the silence in the room became palpable. It was the silence of sixty awed people. I still felt faint, and I shook a little, as if in a slight fever.

I am not a person who lightly speaks of "miracles". Nor do I claim that even this, the arrival of *St. Martin from our river on the very day of his canonization is a miracle*. Only the Church can pronounce itself in such cases. All I say is that it was "miraculous" in the ordinary semantic meaning of that word. Strange, if you prefer! Strange and awesome!

A neighbor of ours, a farmer, was about to repair his boat when he observed an object in the water. It was near the shore. It was covered with weeds. At first he thought he had found the corpse of a little child. But on closer examination, he saw it was a statue. So he called one of our Staff Workers, and gave it to him. The timing was perfect. It arrived at Madonna House *on the sixth of May 1962! St. Martin's day of canonization!*

He is now installed in a lovely outdoor shrine. He is protected from all elements, and he looks at the gentle Madawaska from whence he came to us. We love the statue. It has become a prayer place, a resting place for us and our friends.

We have made extensive inquiries up and down the river front. But no one knows of a sculptor . . . nor one has come forward to claim St. Martin.

So it becomes evident that he came himself—somehow—via his statue; to bless Madonna House and us!

Thank you, Martin . . . Thank you!

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**



THESE ARE

THE YOUNG MEN WHOM YOU HELP

Divine Word Missionaries at Bay Saint Louis, Mississippi recently enlarged their major seminary building. They ask you to send what you can to help meet the building expense. The young men here pictured are among those who benefit from your contributions. They are seminarians preparing for careers in the home and foreign missions — a cause dear to your heart.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation \$..... towards the payments on your newly expanded seminary.

My Name

Address

City State

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)



Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! **Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am_____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)